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MY MESSAGE TO SUNDAY SCHOOL WORKERS

BY

MARION LAWRANCE

Hurst Memorial Library
Pacific Christian College
Long Beach, Calif.

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I-N

MY MESSAGE TO SUNDAY SCHOOL WORKERS
PRINTED IN THE UNITED STATES OF AMERICA

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To the memory of

JOHN VAN MATER

The Sunday School teacher of my boyhood days; a teacher of the old school, but a man whose integrity, strong faith, simplicity of life, and love for his scholars, together with his loyalty to God's Word and his devotion to the Master he served, made an indelible impression upon the seven boys who constituted his class in that little Ohio village—

This book is gratefully dedicated

A PERSONAL WORD

"In response to an insistent and widespread demand," etc., etc.

So often have I read the above or similar words at the beginning of prefaces in books that I decided long ago I would never use them, for the reason that they appear to lend justification for one to rush into print when all the time that very thing was his determined purpose.

The author, however, has decided to cast away his pride in the matter and launch this book upon the uncertain sea of popular favor, partly because the words quoted above hold true. This volume consists wholly of twenty-five Sunday School addresses given by the author throughout North America and various other parts of the world. They are printed, as far as possible, exactly as they were presented from the platform. During his experience of over a third of a century in this line of Christian activity, the one thing he has heard oftener than any other at the close of his addresses (except, of course, that stock expression which may mean much or nothing, "I enjoyed your address") has been one or the other of the following: "Is that address in print?"; "Can I get it anywhere?", etc.

Not until recently has the author brought himself to the place where he was willing that some of his apparently best received addresses should be put down in cold, uncompromising type and laid before the reading Sunday School constituency. One reason for this hesitancy has been the consciousness that none of the addresses could claim any considerable degree of literary merit. Indeed, they are not addresses at all, but simply plain, homely, practical talks

growing out of personal experience, quite colloquial in their nature, and without attempt at polish or elegance.

The author confesses that he has been influenced very largely in his decision to prepare this book not so much by the requests that have been made for the printed addresses as that he has been willing to take without discount the expression he has often heard from earnest, conscientious Sunday School workers, given with a warm handshake at the end of a meeting, "You have helped me."

To help Sunday School workers has been the crowning ambition of my life, the burning passion of my soul. It is with the hope that those Sunday School officers and teachers who may read these addresses will find some real help for the tasks they have in hand, some encouragement when the way seems hard, some suggestion that will help them to make the grade, some word that will lead them to see that it is *faithfulness* and not success that is required of us—that this book is sent forth with many prayers that the Heavenly Father may use it to the building up of His Kingdom and the encouragement and strengthening of that Grandest of all Grand Armies—the two millions of Sunday School Officers and Teachers of America.

MARION LAWRANCE.

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MY MESSAGE TO SUNDAY SCHOOL WORKERS

MY MESSAGE TO SUNDAY SCHOOL WORKERS

1

TEN COMMANDMENTS FOR SUNDAY SCHOOL WORKERS

COMMANDMENT NUMBER ONE

"Thou Shalt Be a Man—or a Woman"

I do not mean just a person. I mean a real man or a real woman—true, strong, genuine, clean, courageous, honored, above reproach, four-square, with high ideals and noble character. If I were speaking to dry-goods men, I should say, "All wool and a yard wide." If I were speaking to lumbermen, I should say, "Forty feet high, without a knot or a limb." Real men, real women, I am talking about; if a man, a hero for every boy who knows him, a man the boys would like to imitate and follow; if a woman, a heroine for every girl who knows her, somebody to whom the girls will look up to and desire to follow. Real men, real women, I am talking about, those who will be missed when they pass away but will not leave a vacant place behind them, because their places will be filled and more than filled by those who have been inspired by them to make their lives count also in God's service.

"Men are seeking better methods but God is seeking better men."

"The heart of true religion is the religion of the heart."

I have nine other commandments to give to you, but this

is the sum of all of them. Commandment Number One—"Thou shalt be a man—or a woman."

COMMANDMENT NUMBER TWO

"Thou Shalt Be a Leader"

The world is waiting for leaders. Indeed, the world is greedy for leadership. People are like sheep: they will always follow one another. The world only waits to hear the voice of a leader, and then it follows. The tragedy of it is that every leader has a following, whether he be a good leader or a bad leader. This is the reason we have so many fads and 'isms and 'osophies and sects. That great Christian statesman, John R. Mott, has said that wherever the Church has failed, it has been because of inadequate leadership. Likewise, the reverse of this is true, that wherever we find success in the Church or in any department of it, we are sure to find good leadership. Indeed, leadership, humanly speaking, is the only problem before the Church. Wherever we go, we hear of the "boy problem," the "girl problem," the "organization problem," the "financial problem," etc., etc. Friends, there are no such problems; the only problem is the problem of leadership. When the right leader is discovered, the "boy problem" disappears. The same is true of all the other problems of the Church.

What is a leader? The best definition I know is given by Bishop Charles H. Brent, in his fine book entitled, "Leadership." Bishop Brent, of the Episcopal Church, it will be remembered, was Dean of the Chaplains of the American Forces during the great war. In his magnificent book, he gives this definition of a leader: "A leader is the foremost among companions." This means that a leader goes before those he leads but is not separated from them. He must remain with those he seeks to lead. He may be able to

go faster than they go but if he does, he ceases to be a leader. No one can lead a flock of sheep any faster than that flock of sheep will go. Many an enthusiastic delegate at a Sunday School convention, especially among superintendents, returns home to his local work with a notebook full of fine ideas and a determination to put them all into practice. He forgets that those upon whom he must depend for the success of his plans have not been under the spell and enthusiasm of the convention that stirred him up. All too often, he seeks to introduce these new methods and plans, and soon wakes up to the fact that he is running on ahead, and all by himself, because the rest could not keep up with him. A leader must know the road. He must know where he is going, or he will not know when he gets there. Of course, a leader leads. I need not remind you that the greatest leaders of the world have been Church leaders. To be sure, we have had great leaders in all lines of activity, in statecraft and war, the sciences and the professions, but it is still true that if we were to select the one hundred men and women who have made the largest contribution to the world for righteousness and advancement, a large majority of them would be Church leaders.

A leader is an organizer. A good leader, therefore, never does anything he can get anybody else to do, for while others are carrying out some of the plans he has carefully laid for them, he can be making plans for still others, along another line. Organization is essential to good leadership. Organization is simply system, method, economy. It does things right end first and with the least expenditure of time, money, and men. Well do I remember on one occasion addressing a large number of managers and department heads for the H. J. Heinz Company at Pittsburgh. I had been invited on a number of occasions to address these men, because I had been a salesman myself. On the occasion referred to, a sign had been painted and hung up on the wall, over the speaker's desk. This sign, which was written

by Mr. Heinz himself, read as follows: "Find your man; train your man; inspire your man; and you will hold your man." This was good pickle sense and it is good Sunday School sense as well. A real leader spends much time directing those who are to carry out his plans. He will train them for their tasks and inspire them, so that each one will feel that his part is absolutely essential to success. This is the essence of leadership. A leader who can inspire those who are to follow him may be sure of success. It is true in war, and it is true in civil life. It is likewise true in the Church or Sunday School. A leader who inspires others to carry out his wishes makes them, in turn, leaders in their departments and starts them on the way to be leaders in larger tasks. Years ago, there used to be a game played upon the school grounds, called, "Pom pom pull away." One boy was usually chosen captain and called "It." Many of us could qualify under that classification! "It" would take his stand at one end of the school grounds and all the other scholars would line up at the other end. When "It" would call or give the proper signal, all the rest would run and endeavor to reach the line at the other end of the grounds. Meanwhile, "It" would endeavor to touch any of the other boys or girls, as they passed, and every one he touched became likewise an "It" and played on his side from then on. In other words, the game was for the leader to make leaders of all he touched. This is the principle. May I pass on two proverbs having to do with leadership? One of them is this:

"Every display of authority lessens authority."

When the superintendent, for example, begins to bang his bell and call for order, and perhaps say that he did not have order last week but is going to have order to-day or know the reason why, he will not have order and he will not know why. Order does not come by demanding it. The best way for a superintendent to secure order is to be himself in order and to have something to present that is worthy

of the attention of the school. Another proverb is just as significant as that, namely:

"They govern best who appear not to govern at all."

Commandment Number Two—"Thou shalt be a leader."

COMMANDMENT NUMBER THREE

"Thou Shalt Have a Vision"

Every pastor should have two Churches, every superintendent two Sunday Schools, and every teacher two classes: one in his head—the other in the building. The one in his head is his blue-print, his ideal, his aim. This is what he is trying to bring to pass. This ideal should always be higher than and beyond the reality; then it will be an inspiration. When one has reached his ideal, whether it be in Church, school, class, business, or daily life, his work on earth is done. He is overdue on "Hallelujah Avenue." The tasks of the world are done by those who have visions that surpass their present achievement. One never goes beyond his vision or his ideal. The great tasks of the world are accomplished by those who have great visions. When God wanted to plant a new nation and desired a leader for that nation, He gave to Abraham a new vision. In Genesis 15:5, the incident is recorded: God, through His angel, called Abraham out from under his tent on a bright, starry night. The four words I would like to have my readers remember are these words of God to Abraham: "Look now toward heaven." What was God doing? He was changing Abraham's tent vision to a sky vision. He was telling Abraham that his children would outnumber all the stars of heaven, which could not be counted. There are many Christian workers who to-day have little more than a tent vision. When one's interest is bounded by the walls of his own Church, or his own denomination, or his own city or state or country, he has still a tent vision. The

word that has come to us is that "God so loved the *world.*"

The great achievements of our present day are reached by men with lofty visions. When I go into New York City over the Pennsylvania Lines, I like to stand before the figure of Mr. Cassatt, formerly president of that railway system. He had a vision of some day running his railroad under the great river and bringing it up in the heart of the metropolis. It cost fifty millions of dollars, we are told, but he realized his vision. Another great man had a vision of one day running steamships from New York to San Francisco without going around Cape Horn. He went down to Panama and the mountains stood aside. Now the ships go through. It is the vision of the sheepskin at the end of the college course that drives the student to his task, not simply because of the diploma itself but what it represents of preparation for the work of life.

There are those who have visions and stop at that. They are called "dreamers." There are others who work away at their tasks, like the man with the muck-rake, and never look up to things beyond or above. They are called "drudges." What we need in our Sunday School work is heaven-born visions and then to harness those visions to the concrete task of our school or class. Then something worth while will be accomplished. No superintendent will have a really good school who has not a vision that far surpasses his present attainments. It is always well to look ahead. I like those words of Dr. Lyman Abbott, spoken just a little while before his death at eighty-six years of age: "I have made it the rule of my life always to stand in the bow of the boat." Commandment Number Three—"Thou shalt have a vision."

COMMANDMENT NUMBER FOUR

"Thou Shalt Have Faith"

We should remember that God still rules. We should have faith in God. Sometimes it appears as if His plans

were all being overthrown, and yet our faith should not be shaken. We should have faith in God's Word. It is our guide-book, our compass to keep us in the way. God's Word will not return unto Him void. He has said it, and it is true. We should have faith in God's program. All through His Word, we find the program running, and His plan for the redemption of His people runs through it all like the scarlet thread through the cordage of England's navy. The prophets, priests, kings, and judges all came in their proper order and just as it had been planned. Christ Himself came "in the fullness of time," and when Christ was here, He worked by a program. How often we hear Him say, "Mine hour is not yet come." What does it mean, except that He was working by a program; but on the last night, the hour of His betrayal and the awful Garden scene, it was not so—"Mine hour is fully come," said He, as He went to His betrayal.

God has a program for His work, and we should aim to discover what it is and do our part to carry it out. There are those who believe that in this great program the Eighteenth Century discovered man, the Nineteenth Century discovered woman, the Twentieth Century is discovering the child. Never before has the child occupied such a place in all the planning for the work of God as at the present day. The little child that Jesus put in the midst is still in the midst and is coming to be more and more the center of God's great program.

We should have faith in the Church. It is the only institution Jesus planted while on earth, and His spirit still abides in it. The Church has many wrinkles and shortcomings, as we all know, but it is nevertheless a divinely instituted organization. It should be remembered that there has never been a great reform in all the world that did not either originate in the Church or owe its success to the Church. In a notable article that appeared in one of our leading periodicals recently, entitled, "The Little Church

on Main Street," it is made very plain that the Eighteenth Amendment to the Constitution of our country owes its passage to the little Church on Main Street, by which is meant the average Church of our land, and this against six of the most powerful organizations imaginable, one of them controlling billions of dollars and standing for the liquor interests.

We should have faith in the Sunday School. We all recognize that the Sunday School is not an institution by itself but is the Church engaged in one of its leading activities, that of imparting religious education to young and old. The Sunday School has come in response to a demand that could not be turned aside, and is meeting a need that was never met before. When the Church learns to function through its Sunday School as it should, and not make it simply a side issue among its activities, then we shall see results that we do not dream about to-day.

We should have faith in ourselves, and believe that God has a place for each of us in carrying out His plan. We should have faith in the possibility of success, for we are sure of success if we follow God's leadership. Virgil said, speaking of some of his characters, "They can because they think they can." We should remember that the tasks of the world and the tasks of the Church are accomplished by those who believe they can be done and that they have been called to undertake them. Commandment Number Four—"Thou shalt have faith."

COMMANDMENT NUMBER FIVE

"Thou Shalt Be Loyal"

Loyal to your vision. Loyal to your highest ideals. Expediency may determine methods but expediency should never determine motives. We should be loyal to the Church and loyal to the Pastor. Occasionally, we find Sunday

School workers who are exceedingly enthusiastic about the Sunday School and its activities. They are always found in Sunday School conventions and gatherings of various sorts, but they do not stand by the preaching services or the regular activities of the Church. All such are unworthy of the name of Christian workers. Our Lord and Saviour did not come to the earth to plant two organizations, the Church and the Sunday School. He planted the Church, and the Sunday School is one of its legitimate activities.

We should be loyal to our associates, loyal to those we direct, remembering that nobody can properly give commands who has not learned to obey commands. We are in the positions of authority by the action of those we lead, and this should never be forgotten.

We should be loyal to the patriotic ideals of our country. Christ Himself taught loyalty to one's native land. It is altogether proper to display the national colors and give them the proper salute at proper times.

We should be loyal to our Lord's last and great command, which will give the missionary emphasis to all our work: "Go ye into all the world," "Teach all nations." It is a very serious question, whether any one can be called a loyal Christian who does not take hold somewhere and do his share of the Church's work. One of the great tragedies of our day in Sunday School work is that classes by the hundreds disappear because it is impossible to secure teachers in sufficient number. The personnel of our Sunday Schools changes approximately twenty-five per cent. a year, and largely because of this same difficulty in securing teachers; and yet the average Church holds in its membership plenty of college-grade men and women who might do this work if they would. Upon them rests largely the responsibility for the thousands, and, indeed, hundreds of thousands of scholars who drop out of our Sunday Schools every year, never to return. A Church member who *can* work and

will not work is no better than a dead one and takes more room. Commandment Number Five—"Thou shalt be loyal."

COMMANDMENT NUMBER SIX

"Thou Shalt Be a Student"

This means that we should study, read, and think. In this way we grow, even if we do not apply all the things we read. Browning said, "A man's reach should exceed his grasp, or what's a heaven for?" Superintendents who run back and forth from one Sunday to the other, always doing the same thing in the same way, are running on a single track with a turn-table at each end. Trains on that kind of a track carry little freight. It was said of a certain man, "He does his business with a borrowed brain, and all his mental furniture he got on the installment plan." Originality comes from thinking and studying. Learning others' methods does not mean that we are to follow them, but we are quickened thereby to make new methods of our own which have the advantage of being home-made. The superintendent should study his own school, the teacher his own class, and yet they should visit other schools and classes and find how other people do their work. Studying other people's methods is a good way of improving our own. The Sunday School worker should keep in touch with the Sunday School world.

To be a student means that one should use his head. We certainly should be as wise as the woodpecker:

"The woodpecker pecks
Out a great many specks
Of sawdust when building his hut.
He works like a digger
To make his hole bigger,
He's sore if his cutter won't cut.

He'll not bother with plans
Of cheap artisans,
But one thing can rightly be said,
The whole excavation
Has this explanation:
He builds it by using his head."

Sunday School workers should avail themselves of every means of improvement and growth. This means that they should go to conventions and training schools, denominational and interdenominational, and when they return should pass on the good things they have learned to the other officers and teachers in the school.

The local school should have a workers' library, made up of carefully selected books on all practical phases of the work. They should adopt the best lessons. They should put into practice the very best methods, realizing that today's problems cannot be solved by yesterday's methods. A real student always remains young, no matter how rapidly the years may pass, for no one ever grows old until he stops growing. Oliver Wendell Holmes said, "It is better to be eighty years young than forty years old." When one stops learning and ceases to take an interest in his fellow men, he begins to grow old, and his spiritual arteries begin to harden. Commandment Number Six—"Thou shalt be a student."

COMMANDMENT NUMBER SEVEN

"Thou Shalt Be Ambitious"

This means to have a high aim—not ambition for self-preferment, but ambition for the cause. One can never shoot arrows into the sun, but they go higher if aimed at the sun than if aimed at the cellar. We should remember that our schools will never surpass our aim and our ambition for them. We should not seek wholly for numbers, but

seek to have a really good school. We are not to be ambitious to beat others, but to beat ourselves. I like the advertisement of a candy manufacturing firm in New York: "Our only competitor is 'Yesterday.'" This means that they are not trying simply to make better candy than anybody else, but they are seeking to make better candy to-day than they made yesterday. It is better to beat ourselves than to beat others. For this reason, I have little sympathy with the high-pressure methods of securing Sunday School members. These methods often lead to unworthy means, as many a superintendent can testify whose scholars have been stolen to feed the ambition of somebody else, lest the "Reds" should beat the "Blues," or the "Blues" beat the "Reds." It is just as wrong to steal scholars from others as it is to steal money from another's pocket. Workers should be ambitious to have the very best school possible to have by the employment of right methods.

One of the highest ambitions, however, is to see that our places are filled when we are gone and that others are trained to take places that will soon be left vacant. I believe the highest ambition a minister can have is to be the means of leading young men into the ministry. A Church that does not send as many young men into the ministry as the number of pastors it uses up is a parasite on its denomination. It makes other Churches raise up its ministers for it.

The highest ambition a superintendent can have is to train his associates in office, so they can take his place. Somebody has said that a good superintendent is like a good doctor—he renders his best service when he renders his service unnecessary. Likewise, the highest ambition for a teacher is to raise up pupils who will be better teachers than he has been. On one occasion, we are told, Sir Humphrey Davey, the eminent scientist, was asked what his greatest discovery was. It was thought that he would produce, perhaps, a chart of the heavens and show some star

or constellation that he had discovered. Not so! He said, "My greatest discovery was Michael Faraday." This was one of his pupils.

Sunday School workers, we should be ambitious for the best things. Let none of our plans suggest smallness. All of our ambitions, however, for the Sunday School will not be fully realized until the Church comes to realize the value of the Sunday School more than it does to-day. In a recent survey of a typical American city of fifty thousand inhabitants it was discovered that the average Church member gave annually for the support of the Church, $24.84; for the cause of Missions, $4.00; for Music, $1.48; for the Janitor, $1.07; for the Sunday School, forty-six cents! It was likewise discovered that out of every dollar given for general Church work, by the average Church member, only about two cents went into the Sunday School work. Until this unfortunate condition is remedied, the Sunday School will never function as it should. Commandment Number Seven—"Thou shalt be ambitious."

COMMANDMENT NUMBER EIGHT

"Thou Shalt Be Enthusiastic"

"Enthusiasm is the greatest business asset in the world." Enthusiasm is being awake. It is the tingling of every fiber of one's being to do the work that one's heart desires. Single-handed, the enthusiast convinces and dominates by the very force of his spirit. Enthusiasm is nothing more than faith in action, and it achieves the impossible. Set the germ of enthusiasm afloat in your school, in your Church, in your district, in your county association. Carry it in your attitude and manner. It spreads like contagion and influences every one. It gets results of which you never dreamed.

Many a Sunday School has been talked to death, because people continually said, "Our Sunday School is dead!" Well

does the writer recall that on numerous occasions, in conventions, he has been asked the question in public, "Our school is dead. What should we do?" It is well to remember that Christian people are supposed to believe in the resurrection of the dead, and to proceed to have a resurrection in that particular school. It is not always out of place to say, when some one informs you that his school is dead, that it is just as well not to say anything about it, for there is an unwritten law in the land that wherever a corpse is found, those next to it are under suspicion. To be alive, talk life! To be dead, talk death!

Keep up your courage. Have good cheer. Carry a smiling face. Wear your welcome in your face, rather than simply on the door-mat. Have a hand that knows how to shake, and use it, giving a real, genuine handshake back of the third row of joints. Refuse to give up. Insist that the sun is ever shining or will shine soon. "The joy of the Lord is your strength," the Bible says.

Some Sunday Schools these days are adopting, as their slogan: "Our Sunday School must glow and grow and go, and I will help to make it so." "Enthusiasm for God is the true elixir of life." Commandment Number Eight—"Thou shalt be enthusiastic."

COMMANDMENT NUMBER NINE

"Thou Shalt Be Patient"

"He who can have patience can have what he will." Milton says, "Patience is the exercise of saints and victor over all that tyranny or fortune can inflict." When you lose your patience, if you are fat, you lose your breath; if you are a speaker, you lose your audience; if you are a politician, you will probably lose your election; if you are in an argument, you are likely to lose your point; if you are a father or mother and lose your patience with your boy or girl,

you lose more than you can make up in many a day. It is a hard lesson to learn, but it must be learned.

How beautifully the lesson of patience is illustrated in Patterson Du Bois's charming little book entitled, "Beckonings from Little Hands." Those who have read it will never forget the first two chapters, "The Fire Builders," and how the author of the book himself learned the lesson of patience, even though it was hard to learn. It is one of the strangest things in all the world that we lose our patience most quickly, it sometimes appears, with those we love the best. Things that would pass by as of little consequence, in a neighbor's home, would be severely criticized in our own, oftentimes.

We lose patience too easily with our own boys and girls. How well do I remember losing my patience and control when my boy was but seven years of age. I punished him and punished him severely, only to learn a little later that he was not guilty at all of the thing for which I punished him. Friends, I could not have said my prayers if I had not taken that little fellow on my knee and said to him, calling him by name, "Father is sorry. He did wrong. He punished you when you did not deserve it. Forgive me, and I will try to be a better father." The pressure of those little arms around the neck and the boyish kiss upon a tearful face drove away the sting, and there was no more pain.

In many homes, the children seek to find comfort in their playthings, in their toys and dolls, because father and mother are not patient with them. This thought was beautifully expressed by Coventry Patmore, in lines quoted in that same choice book mentioned above:

"My little son who looked from thoughtful eyes,
And moved and spoke in quiet, grown-up wise,
Having my law the seventh time disobeyed,
I struck him and dismissed
With hard words and unkissed—
His mother, who was patient, being dead.

Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put within his reach,
A box of counters and a red-veined stone,
A piece of glass abraided by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful
art,
To comfort his sad heart."

Commandment Number Nine—"Thou shalt be patient."

COMMANDMENT NUMBER TEN

"Thou Shalt Be Humble"

In Bishop Brent's book already referred to, entitled, "Leadership," he says that humility is the chief and underlying basis of all true leadership. A leader without humility is a bully or a driver. Without doubt, the greatest leader mentioned in the Bible, next to the Master Himself, was Moses, and yet of him it was said that he was the meekest of men. "Who am I?" said Moses, when God set him apart to lead the people out of bondage into the Promised Land. He could not even talk. Thank God for some leaders who do not talk, at least not overmuch. Kingliness and lowliness go together.

What a marked example of this was our beloved and martyred President, Abraham Lincoln. When leaving his home city of Springfield, Illinois, to take up his office at

Washington, and his neighbors gathered about to bid him farewell, he said to them, among other things, "I do not count myself fit to be President of the United States." Later, during the great Civil War, when matters were not going satisfactorily on the Potomac, the great President went down to visit the field and talk matters over with the General. Upon arrival, he sent his orderly to inform the General that the President was there and would like to see him. In reply, the General said, in substance, "If the President desires to see me, he can easily find my tent." The orderly, according to the story, was furious, and said to the President, "Do you mean to take an insult like that?" upon which Lincoln replied, "I do not mean to take an insult at all. Show me the way to the General's tent." The orderly replied, "Do you mean to go to the General's tent?" "Surely," said the President, "I would hold the General's horse if it would save the Union." It is said that there are more than eleven hundred lives or books of Lincoln in our public libraries—not so many of the General.

Humility has its opposite in selfishness. Selfishness kills humility. They cannot live together. How often our children are taught selfishness by the words we put into their mouths, for example, the following as a speech from a little girl in an entertainment, which brought the clapping of hands but should have brought shame on the part of older people who would put such words into the mouth of a little child:

"I gave a little party this afternoon at three.
'Twas very small,
Three guests in all—
Just I, myself, and me.
Myself ate up the sandwiches,
While I drank up the tea,
And it was I
Who ate the pie
And passed the cake to me."

The idea of the crucifixion of self is beautifully brought out in an incident that came to my knowledge some time ago. It seems that Dr. Henry Van Dyke was visting Lord Alfred Tennyson, the great poet laureate of England, a short time before he died. They were good friends, and the great preacher asked the poet for a photograph of himself. The request was granted. Van Dyke handed the photograph back with an additional request that the great poet would inscribe upon the back of the picture the lines he had written which he would rather have live than any other lines he ever wrote. After a little time spent in thought, the great poet reached for the card and wrote the following lines from "Locksley Hall":

"Love took up the harp of Life
And smote on all the chords with might;
Smote the chord of Self that, trembling,
Passed in music out of sight."

Great hearts are always humble hearts. It is said of the Duke of Wellington that, as he was returning from the great battle, he stepped into a little wayside Church, the door of which was open, and knelt at the altar to pray. A common soldier with tattered garments spattered with mud had entered before him, and was at prayer. The Duke knelt beside him. Presently, the soldier, lifting his eyes, saw the Duke and was alarmed and undertook to rise, saying, "Pardon, Duke—pardon, Duke," but the great Duke put his arm about the soldier and pulled him down, saying, "This is God's altar; we are all one here." This was true greatness, and the foundation of it is humility.

Humble people, remembering their own limitations, are ready to recognize the good in others and not seek always to find their weak points.

It is so easy to see the fault in other people. Many times have I held up before the Sunday School a white sheet of

paper with a little black spot in the middle of it, and asked the scholars what they saw. They will all respond, as a rule, "A black spot." Then it is well to remind them, as I have done, that there are a hundred times as much white paper as there is black spot. We should cultivate the habit of seeing the good and not the bad.

"If we looked for people's virtues
And the faults refused to see,
What a pleasant, cheerful, happy place
This world would be."

Commandment Number Ten—"Thou shalt be humble."

THE NEW COMMANDMENT

We have warrant in the great Book for a new commandment, and it is this: *"Thou shalt love."* Love God? Yes—not with a sickly, sentimental love, but with that love which recognizes our true relationship to God and His to us; that love which drives us to our tasks for Him, that sends us out in the middle of the night, if need be, to visit that sick scholar or look up the absentee; that love that never lets go.

Thou shalt love also God's Word. It has never failed yet. It should be the guide of our lives and the man of our counsels.

We should love people, especially little children.

We should love all, the good and those who are not good.

We should love those who love us, and that is easy, but we are commanded to love those who do not love us. Edwin Markham puts this in these beautiful lines:

"He drew a circle and shut me out,
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!"

We should love our work and, most of all, we should love the souls of men, women, boys, and girls. "No man is orthodox who has lost his passion for the souls of men."

I have tried to state, in the simplest form I could, what is required of a Christian worker, whether in the Sunday School or in any other line of activity. It seems to me that the two essentials are found in a picture said to come from the Huguenots but found in various places. I saw it on a missionary certificate, and this was the picture: An ox standing between an altar and a plow. What is the significance? The altar stands for sacrifice; the plow stands for service. The legend printed underneath gives its significance:

"Ready for either."

This is the price of successful Christian work.

II

THE ROMANCE OF THE MODERN SUNDAY SCHOOL

The Sunday School is a new thing and is becoming newer with the passing years. The Sunday School of to-day would hardly be recognized by the Sunday School leaders of a hundred years ago. It has not run "true to type," as the biologist would say, except that it meets, as a rule, on Sunday and teaches religion and morals. What the Sunday School of the future is to be, it would be unsafe to prophesy at this time, because of the radical changes of the recent past and the more radical developments of the present. That it is to have a glorious future, no student of the Sunday School will doubt.

The origin, development, and growth of the Sunday School present a fascinating story. It is our purpose, in this chapter, to follow its roots back to its beginning and speak, all too briefly because of our limited space, of the high points in its development. Up to the present time, there are four distinct epochs in the development of the Sunday School, with the fifth looming up invitingly before us.

The First Epoch—The Rabbinical School[1]

This period covers practically the beginning of Bible history to the coming of Christ. The earliest schools of which we have record date back to the time of Abraham, possibly also much earlier. Such schools were probably not numerous in those early years. However, after the Captivity we find eleven different names that are applied to

[1] For some of the facts mentioned under this heading, I am indebted to Dr. Henry Clay Trumbull's great book, "YALE LECTURES ON THE SUNDAY SCHOOL."

these early schools. There is abundant evidence that the elementary Jewish school system of public instruction consisted of Bible schools corresponding to our Sunday Schools. There were elementary schools for children and similar schools for others. These latter were connected with the synagogue. The chief value of the synagogue, the Jews believed, was as a means of teaching the Law. From five to ten years of age, a Jewish child was required to study in these schools, religion being practically the only subject taught. After five years, the scholar might take up what corresponded to our modern catechisms or lesson helps. It is noteworthy that the Jewish child's first Bible school lessons were in Leviticus, a book that many modern Sunday School leaders would not select for the young child's first attempt at Bible study. From ten to fifteen years of age, the Jewish children studied from the Mishna, namely, the then unwritten Mosaic traditions, with their Rabbinical commentaries, still using the Bible. Of course, they did not have the New Testament. At this age, pupils were allowed to discuss all these matters with their elders, and it is not unlikely this is what Jesus was doing when found by His parents in the Temple at twelve years of age. There can be no doubt that Jesus attended such a school as we have described.

From the earliest writings, we learn some facts about these schools which are worth passing on, as they give us a fairly good idea of the estimate placed upon them. For example:

A library was to be attached to every schoolhouse, where copies of the Holy Scriptures were available.

The lessons taught were to be in harmony with the capacities and inclinations of the children.

The teachers were to be appointed in every province, district, and city. Where this was not done, the people were interdicted. If the town as a whole refused to meet this requirement, the whole town was interdicted, that is, denied

the ministrations of the synagogue; for they said, "The world exists only by the breath from the lips of school children."

The children were to be sent to school at six or seven years of age.

The teachers were required to teach all day and part of the night. No vacations were granted, except the afternoon preceding the Sabbath (corresponding to our Friday afternoon).

Teachers who left the presence of the children or did other work when they were expected to be teaching or who were lazy were included in the curse of Jeremiah 48:10, "Cursed be he that doeth the work of Jehovah negligently."

It was required that there should be one teacher for every twenty-five children, or less if there were not twenty-five children in the neighborhood.

In these schools, all was life, movement, debate. Question was met by counter question and there was much discussion. Those early schools were anything but quiet.

It was required that special attention be given to memorizing choice passages of Scripture.

In addition to the above, we also find recorded in various places certain maxims of the day which were exceedingly significant—for example:

"The true guardians of the city are the teachers of the children."

"He who teaches without having the lesson repeated back to him aloud is like one who sows and does not reap."

"Teaching a child is like writing with ink on clean paper—teaching an old person is like writing with ink on blotted paper."

"He who refuses a pupil one lesson has, as it were, robbed him of his parental inheritance."

"He who teaches the child shall occupy a prominent place among the saints above."

"Dearer is the breath of the school children than the fragrance of the sacrifices on the smoking altar."

And this was the Bible school system of the Jews in Palestine when Jesus came, though, of course, it was recommended that the teaching of the Bible was to begin at home. Without doubt the Sunday School of our day resembles the old synagogue service far more than our preaching service does. As far back as Ezra's time, we hear of what might be called a Sunday School, or certainly a popular service for the study of the Bible. It may not have been held on their Sabbath. On one such occasion, Ezra was the superintendent, as we find recorded in Nehemiah 8: 1-12. Our modern Sunday Schools can learn much from Ezra, Superintendent.

For example, the Bible was the text-book; men, women, and children were present; fourteen special officers were definitely named, together with thirteen head teachers, with many other teachers under them who were really the Levites. One of the choicest sentences in the description of this wonderful school was, "They caused the people to understand." It is noticeable also that this school of Ezra's lasted from morning until mid-day. It was an exceedingly practical school, because the final injunction was for the people to go out and do things for folks. Perhaps this was the earliest expression of social service. As Nehemiah was our historian on this occasion, it is not at all unlikely that the Golden Text for that day was, "The joy of the Lord is your strength." These schools and the synagogues were what Christ found when He came. The preaching service as we have it to-day was not known. The synagogue service consisted chiefly in reading and expounding the Scriptures.

The Second Epoch—The Church Founded by Jesus Christ

This period covers practically the coming of Christ to the middle of the Eighteenth Century or possibly later. The Church established by Christ was the first systematic effort at definite organization for the promotion of the

Christian religion. To the Church He committed the affairs of His Kingdom, and gave them definite instructions. His last commission was, "Go, teach!" The Church had a good start but at the end of seventeen centuries there was, for the most part, a general decline in the Church and in Christian activity. During all this period, the Church grew in influence or waned, in proportion as it attended to or neglected the religious instruction of the young. There were, indeed, dark days for the Church, and they are referred to in secular history as "The Dark Ages."

The modern Church has much to learn from the bitter experience of neglecting the religious training of the children, as revealed in those unhappy days. It was in the midst of this darkness that we see the ray of hope to which we now refer.

The Third Epoch—The Robert Raikes Movement

This period covers from approximately the middle of the Eighteenth Century to the middle of the Nineteenth Century or a little later.

That was a thrilling experience of mine when, in July of 1903, I stood in the little kitchen, eleven feet long, eight feet wide, and less than seven feet high, in the one-and-a-half-story building in Catherine Street, in old Gloucester, where Robert Raikes's first Sunday School met, some time between 1780 and 1783. This school was for boys. A little farther down the same street, on the corner, stands the building where a few years later he established a similar school for girls. This was the beginning of one of the mightiest movements in the history of the Church.

Robert Raikes was an Episcopal layman, the editor of "The Gloucester Journal," a man of large heart and noble purpose. It is worthy of the attention of Sunday School people and all who believe that childhood is the hope of the world, that Robert Raikes for a good many years had

devoted himself to prison reform, which was greatly needed in England because criminals of all classes were huddled together in the same room, and the conditions were such that every such prison was a school of crime. Raikes, by his own testimony, turned from this method of Christian endeavor to the teaching of children because, as he said, it was a hopeless task to try to reform the prisons.

Of course it is recognized by all that Robert Raikes did not plant the first Sunday Schools. There were Sunday Schools here and there, or schools that might be so called, and they were to be found in America before that date. In January, 1924, I was holding some meetings in Savannah, Georgia. On one afternoon, we visited the old historic CHRIST CHURCH, and I copied the following from a bronze tablet on the front of the building:

TO THE GLORY OF GOD
IN MEMORY OF
JOHN WESLEY
Priest of the Church of England
Minister to Savannah—1736-1737.
Founder of the Sunday School of this Church.

This was forty-four years before Raikes started his first school.

Nevertheless it was Robert Raikes who popularized the Sunday School movement or, as business men would say, he put it upon the market. The movement grew rapidly and gained in popularity. It was not connected with the Church in any wise, and the Church, in many cases, took official action condemning the Sunday Schools of those days. It was not till a good many years afterwards that the school came to be recognized as a legitimate feature of Church work, but of this we shall speak later. Before Robert Raikes

died, there were two hundred and fifty thousand people, practically all children except the teachers, enrolled in his Sunday Schools. They were to be found throughout the United Kingdom, on the Continent of Europe, and some even in America. The historian, John Richard Green, in his great work entitled, "History of the English People," says, "The Sunday-schools established by Mr. Raikes, of Gloucester, at the close of the century, were the beginnings of popular education."

Indeed, the free school system of England is traced directly to the Robert Raikes movement. The relation of the free school system of our own country to that of England is such that it is entirely proper to say that the Sunday School movement is the mother of popular education and our free school system. Not only that, but to Raikes is attributed also the securing of cheap postage. Being a printer, he desired to send letters and literature in large quantities to the teachers and scholars of his schools. The rates of postage, however, in England, were prohibitive, and through his own endeavor he secured in England what is known as the "Penny Post," thus greatly reducing expenses. It is not generally known or recognized what a large influence those early Sunday Schools exercised in these directions.

The Fourth Epoch—The Modern Sunday School

This period may be said to cover the middle of the Nineteenth Century to approximately the present day. During the latter part of the Nineteenth Century, we find rapid development of the Sunday School. To be sure, many Churches recognized the Sunday School prior to that and were using their best influence to develop the Sunday School movement, and yet the Sunday School, for the most part, had not been given a place in the warm heart life of the Church. In many places, the opposition of the Church

to the Sunday School was often severe and sometimes furious. The writer has seen, with his own eyes, a Church with its door nailed shut by its officers, in order that the Sunday School might not meet there, and this in Ohio. Such a thing would not happen now. It is impossible to fix a date when the Church really recognized its responsibility for the school. By the middle of the Nineteenth Century, however, or soon after, such recognition was quite general.

In the year 1872, at Indianapolis, in connection with the meeting of the National Sunday School Association (now International), there was taken the longest step forward in Sunday School development that had ever been taken up to that time, namely, the introduction of the Uniform System of Lessons. This of itself was sufficient proof of the place the Sunday School then occupied in the estimation of the Churches and denominations. While great progress has been made in the matter of lesson construction and Sunday School advancement, the introduction of the Uniform Lesson at that time was a strategic stroke in the development of Sunday School consciousness and activity. The country was soon flooded with Sunday School lesson helps and literature made possible by the introduction of the Uniform Lessons. This literature became the channel for the conveying of new ideas to the great Sunday School constituency and inspired it with a determination to go forward. There had been efforts at lesson construction prior to this, and in Great Britain a Uniform System had been adopted in 1844. I have seen some of the original literature bearing that date and giving the text of the lessons.

The steps in Sunday School lesson construction and teaching are very interesting and may be roughly classified as follows:

1. Spelling and reading (with text-books).
2. Question and answer (with text-books).
3. Memorizing the Scriptures.

4. Isolated and sporadic efforts at curriculum building.
5. The International Uniform Lessons.
6. The International Graded Lessons.
7. The International Graded Lessons, with specialization.
8. Special lessons for special groups.

This brings us to the Sunday School as we have it to-day. The time is ripe for the next great forward step but of this we will speak later. The modern Sunday School as we have it now, with all of its imperfections and limitations, is recognized as the Church's greatest asset and its whitest field. It is the first intelligent answer to the Lord's great command, "Go—teach." Its marvelous growth in less than a century and a half, from the little school on Catherine Street to over three hundred thousand Sunday Schools enrolling thirty millions of pupils, is the most remarkable fact in Church history. It is worthy of note also that the Sunday School is no longer regarded as a children's affair, and approximately forty per cent. of its entire enrollment is composed of adults. There are nearly two millions of officers and teachers alone in the Sunday Schools of North America, and there are more men enrolled in the Sunday Schools to-day by far than in any other religious organization of any kind, and yet the great power of the Sunday School rests in the fact that it is the Church's best agency for reaching the young, and childhood has properly come to be recognized as the battleground of the Kingdom of God. The Sunday School is inexpensive; it succeeds anywhere with proper treatment; it permits of the personal touch; it has the unsaved in larger numbers than any other service of the Church; from its ranks come far more than half (many claim three-fourths) of the additions to the Church by confession of Christ. It has been shown that seventy per cent. of all conversions occur under twenty-one years of age and

ninety-six per cent. under twenty-five years of age. Horace Mann was right when he said, "Few men past twenty-one form habits of virtue or abandon habits of vice." The Eighteenth Century discovered man; the Nineteenth Century discovered woman; the Twentieth Century is discovering the child.

The Sunday School is a Church builder, eighty-five per cent. of all the Churches in America having first been Sunday Schools. The Sunday School teaches good citizenship and is the Church's best agency for social service. The Church of the future that neglects its Sunday School is doomed. With the rapid multiplication of *Daily Vacation Bible Schools* and *Week-day Schools of Religion,* already enrolling hundreds of thousands of pupils, it is recognized that the movement has outgrown the word "Sunday," for it "carries on" throughout the week. It is not generally known that in an ordinary, five-week Daily Vacation Bible School, the pupils get more actual Bible instruction than in a whole year in the Sunday School. So firmly has this week-day work gripped the Sunday School leaders of America, that at the February, 1924, meeting of the International Sunday School Council of Religious Education that body voted to drop from its name the words, "Sunday School." However, the Sunday School, as such, has as yet lost none of its prestige by this action. It is in no wise weakened or interfered with.

Nevertheless with all of the Sunday School advancement with which we are familiar, we are still in a period of great unrest and dissatisfaction. There is a reaching out after better things and a looking forward to the Sunday School of the future.

The Fifth Epoch—The School That Is To Be

It is hazardous business for any one to undertake to prophesy along any line. Certainly the writer claims to

hold no brief for anybody's opinion except his own. Based, however, upon a somewhat extended experience, and studying somewhat the tendencies of our day, it seems clear to me that the Sunday School is now entering upon its period of greatest usefulness and possibility. The word, "Sunday," is a handicap. Just what the new name is to be is not definitely settled. In substance, however, it will be the Church's school of religion. It will continue to meet on Sunday but the work of the school on Sunday will not be its most important feature. In the judgment of the writer, the Church's school of religion will come eventually to include the entire Church. In other words, it will be the Church organized as a teaching agency. Week-day schools of religion which are now growing in favor so rapidly will eventually come to occupy a still more important place, so far as the instruction of children is concerned. The Sunday period is entirely inadequate and is attended by too many distracting conditions. It is too early to predict the details of a school that represents the Church thoroughly organized for its educational task. However, there are unmistakable evidences that some at least of the following principles will be found in this coming school which is to recognize the entire Church organized for religious education:

1. The school to be thoroughly organized and under the direct control of the Church and carried on as systematically as a successful bank or a department store.

2. A Committee on Religious Education in every Church; this committee to represent every department of the Church life, as well as the Sunday School itself, and have charge of the entire educational function of the Church, in Sunday School, young people's society, missionary bands, etc., all of which are to be represented in the membership of this committee.

3. The official representative of this committee to be known as the "Director of Religious Education." If pos-

sible, he should be especially trained for this purpose and employed for his whole time in the local Church.

4. All the teachers will be expected to be thoroughly qualified for their particular task, by having taken special training for it.

5. This training process should be worked into the regular Sunday School curriculum so that pupil-training leads directly to teacher-training. If this is done, the promising young people who reach the age of seventeen or eighteen will have completed at least the required Bible study course necessary to the securing of a teacher-training certificate.

6. There should be conducted in every school not only the teacher-training course referred to above but likewise one for officers for both Church and school.

7. The pastor of the Church will probably be the head of this entire educational plan, at least ex officio, or chairman of the Committee on Education, while the Director of Religious Education will be the executive officer and in charge of all the details of administration, so far as the educational program is concerned. This will not interfere with the work of the General Superintendent of the school, who will usually be an unpaid officer and whose duties have to do with organization, promotion, etc.

8. The Bible would be the chief text-book, and the lesson material and teaching would be thoroughly graded and adapted to the age, capacity, and needs of growing life.

9. Week-day schools of religion would be recognized as a part of the Church's responsibility and so far as possible all of the children would be enrolled in them.

10. Daily Vacation Bible Schools would be held in all Churches, wherever it is possible, or in groups of Churches in a neighborhood.

The school would be thoroughly organized along all lines of Christian education, including missions, temperance, community helpfulness, good citizenship, and its keynote

will be evangelism and service. Many schools of our day are pressing hard toward this mark even now, and the vision of the better day that is to be is rapidly spreading. We have an opportunity to help bring in the glad new day of the Church school that is to be.

III

THE FINEST OF THE FINE ARTS

Teaching is the finest of the fine arts. And why? Because it has to do with the development, equipment, and training of mind and heart, which are the dynamics of life.

Teaching is the highest function of mental activity. Teaching is the most interesting work in the world, because it is purely constructive. Hence, the dignity and heaven-born opportunity of teachers, particularly those who are teaching things spiritual and eternal.

Teaching is governed by laws that are as definite and discernible as the laws of nature. The man who expects a harvest of wheat or corn must obey certain laws. Right well he knows that to violate these laws brings sure defeat. It is the same with teaching. Success depends on knowing how. Indeed, in every line of activity the world waits for the man who knows how.

Many of our readers will recall the wonderful story, told in such matchless fashion by Miss Margaret Slattery, entitled, "What It Means To Know How." She tells of a young girl at the seashore who, with her companions, was bathing in the surf while Miss Slattery herself was sitting near by, upon a great rock, writing some of those choice things that the rest of us are glad to sit up nights to read. At the cry of help, it was observed that this young girl had been drawn down by the undertow and the young man who was with her could not rescue her. All the others in the party were, of course, alarmed; and one young man who knew the way of the sea, sought to rescue the body of the drowned girl. This he did, but life was apparently gone. Not a soul in the company knew what to do to resuscitate

a drowned body, and there was much excitement and anguish among the company, all of whom were friends, and one a sister of the drowned girl. It seems that, at the first cry of danger, some one had been thoughtful enough to send word to the village which was very near. Presently an automobile came rushing down the side of the hill and out stepped a young lady dressed in the garb of a nurse. They all were relieved, for they recognized that she would surely know what to do, and she did. After a while, another car came down, bringing the doctor himself, who could not come at the first call but who had sent his nurse. By this time the girl had come back to life but was as yet very feeble. The doctor, feeling the pulse and making proper examination, took the nurse by the hand and said, "You are to be congratulated! You have saved a life because you knew how." Miss Slattery applies this, in her story, to the Sunday School teachers who know how, and those who do not know how; and here is the crux of the whole business in Sunday School work. As a rule, teachers who know how succeed.

Christ was preëminently a teacher. We learn, from His words and His methods, not only what to teach but how to teach. It is impossible to overestimate the work of a teacher, whether in secular or in Christian education. The president of a great state institution of learning said, in the writer's presence, on one occasion, that, in his judgment, the teacher counted for eighty-five per cent. of an education and the curriculum or subject matter taught for not over fifteen per cent. A wise man said on one occasion to his son who was starting away to college, "I care little what courses of study you take up but I care much for the kind of teachers you are to have."

Our lamented and martyred President, James A. Garfield, is reported to have said that to him a university would be to sit on one end of a log, with Mark Hopkins on the other; and some one has suggested, "What is the use of the log, if Mark Hopkins is there?"

Teaching is the chief function of the Sunday School, and the teacher is its highest officer. The superintendent outranks a teacher only in an executive capacity, for the Sunday School revolves around the Bible, and those who teach the Bible are the teachers. Therefore, that superintendent is a good superintendent, other things being equal, whose chief concern is to secure plenty of good teachers, having them properly selected, properly trained, properly inducted into their office, and properly protected while they do their work. The school needs a higher ideal of teachers and teaching.

WHAT IS TEACHING?

Gregory says, "Teaching is arousing and using the pupil's mind to grasp and hold a given truth"; also, "Learning is thinking into one's own understanding a new truth or idea." The best teachers are not those who impart the most knowledge to their pupils, but those who create in their pupils the deepest hunger for knowledge and an ambition to acquire it for themselves. Captain Shaw, the best public-school teacher I ever had, was not the one who taught me the most, but the one who made me hungry to know.

Only a small part of Sunday School teaching can be put into words. Teaching is not putting facts into other people's heads, as you put apples into a basket. In the last analysis, that only is teaching, in Christian work, which finds expression in life. Real teaching is not training a mind, but training a life.

THE PERSONAL ELEMENT

In the last analysis, teaching is the teacher. Surely a teacher teaches more by what he is than by what he says or does. It is the moral power of the teacher's own person. It is the broadening influence of the teacher's whole life. The teacher's life is the life of his teaching. It seems as

though when God wants a heart warmed into life, He places a warm heart against it. In other words, He places a premium upon the living touch of the living teacher. See the black man riding down from Jerusalem in the chariot. He is a searcher after truth and is reading from the Book a very choice passage in Isaiah. God, seeing the need of that inquiring heart, sends Philip away from the services he is holding in Samaria, to bring to this pupil the living touch of the living teacher. When they meet, their dialogue, in substance, is as follows: "My friend up there in the chariot, do you know what you are reading?" The Ethiopian replies, "How can I know except some man teach me?" Then Philip climbed up by his side on the seat and explained to him the words he had been reading. We know that Philip was a good teacher that day, for his pupil decided to make public confession of Christ by being baptized before they parted.

THE TEACHER'S MANNER

The teacher's manner and personality count for much. The teacher should be a lady or a gentleman in manner and presence. A grouch is rarely ever a good teacher, and certainly not in Sunday School. The teacher should be cheerful and wear a pleasant smile. He should be courteous, polite, and kind. Years ago, in Germany, there was a great teacher by the name of "Tribonius" who taught boys. A visitor one morning observing that Tribonius made a very low and courteous bow to the boys, and, with a pleasing smile, said, "Good morning, young gentlemen," after the school upbraided Tribonius for being so courteous to these boys, some of whom were from the street and very few of whom were "gentlemen's sons," as the upper class were called at that time. Tribonius responded, "How do I know who these boys are to be? I may be glad some day to bow down to these boys; one can never tell." Martin Luther

was one of the boys on the front seat but neither Tribonius nor the visitor knew at the time who Martin Luther was or who he was to be. The teacher should also be patient and earnest and dominated by the highest ideals.

THE LESSON ITSELF

The teacher should make the lesson live. He should make the lesson real, and attach to it the importance that it deserves. He should make the lesson fit into the daily life of his pupils and bring the scenes and incidents of the lesson vividly before them. Of course, he should secure the cooperation of the scholars in all of this. Ordinarily, that lesson is taught the most effectively that has the largest number of participants, under wise leadership. The lesson should be taught with life and vigor. This can be done only when the teacher puts himself into it, and thus makes the lesson a living reality. Nobody could be dull describing a railroad accident if he had been in it and escaped with his life. Everybody would be ready to listen. On this account, it is always well for a teacher to utilize incidents that are familiar to the class and in which they are interested. It is well to take the illustrations from their games and through-the-week activities. When the class becomes fully aroused, they are ready for the truth. A wise teacher has said, "Seize the moment of excited curiosity to fix the truth." Do not make the lesson a whip to snap over the heads of the scholars. The teacher should make the applications as he goes along and not put them at the end, as in an Æsop's fable. "The time to catch a fish is when he bites." Do not teach too much. Teach a little and teach it clear in.

THE TEACHER'S METHOD

It is easy to lecture but not so easy to ask proper questions. Scant preparation lends itself to the lecture type

of teaching; thorough preparation induces the asking of questions, which is by far the better method of teaching. There are advantages and disadvantages in both methods of teaching, but it is well to cultivate the art of asking questions. We desire, however, to call attention to two other methods of teaching. One is called "the deductive method," and the other "the inductive method." The former is older but not so good; the latter is more difficult but far the better. The deductive method gives the rule first and then gives the example to prove it; the inductive method gives the example first, allowing the pupils to find the rule. As an illustration—suppose one is teaching a beginning class in geometry in the public school, and the lesson for the day has to do with triangles. If the teacher were to say to the class that a triangle is a space enclosed by three straight lines, he would be doing the work for the scholars, and that would be deductive teaching. If, on the other hand, he would send the class to the board to draw triangles of any size or shape they desired, without telling them anything about the formation of a triangle, and then, when the board was filled with triangles of various sizes and shapes, would ask them to determine the one thing that was common to all of them, they would no doubt arrive at the conclusion that a triangle had three sides and that a triangle could not be made with two sides or four. This would be inductive teaching. Deductive teaching requires simply memory or perception; inductive teaching requires initiative and mental activity. Deductive teaching quiets the mind; inductive teaching arouses or quickens the mind. The importance of this distinction is plain, when we consider that all of Christ's parables were inductive as to their method of teaching. Indeed, the parables were called, "Dark Sayings," and the meaning was not always clear. We read in the Bible about the Disciples going to Christ and asking that He explain to them the parable. His plan was to drive the truth home in such a way that the hearers would rec-

ognize the truth before it became apparent to them that the application was for their benefit. You remember Christ said to His Disciples on one occasion, "Unto you it is given to know the mysteries of the Kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand."

THE MESSAGE

The lesson and the message are not the same. The message is determined by the need. To one pupil it may be that the need is counsel, to another warning, to another sympathy, to another encouragement. The lesson is the vehicle for carrying the message. The lesson is the bottle; the message is the oil. The lesson is the ship; the message is the cargo. The pupil will leave the lesson behind but will carry the message away. The message alone is what can be transmuted into life. No matter how well taught a lesson may be, if there is not a message to the pupils, there is no permanent benefit. How often do we hear Christian men and women say that they do not remember a single fact taught by their Sunday School teachers in earlier years, but they remember the effect of that teaching upon their lives.

In this connection, it is necessary to maintain a personal interest in the individual pupil, remembering all the while that no life is full until it has been filled by a human hand. It is necessary to maintain sympathy and to work with the grain. The message comes out of the teacher's experience, and his passion comes out of his message. The teacher's message must be born of love, for this is the prime essential. Pestalozzi said, "The essential feature of instruction is not teaching, but love."

THE TEACHER'S MOTIVE

The motive determines everything else. It determines the preparation, the interest, prayer, study, and love. The motive is the angle from which one looks at his task, and the motive is the teacher's measurement. A right motive makes him big; a wrong motive makes him small. We are teaching for eternity. Expediency may determine methods, but it can never determine motives. Accepting the position of teacher in a Sunday School simply to please the pastor or superintendent, or because your friends are teaching, or because it is popular, are none of them the worthiest motives. What, then, is the highest, deepest, and worthiest motive for Christian work? May I not quote a few verses from the Bible, and ask the readers to follow them carefully.

"I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." Philippians 4:18.

"Children, obey your parents in all things: for this is wellpleasing unto the Lord." Colossians 3:20.

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." 1 Thessalonians 2:4.

"Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." Hebrews 13:20, 21.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." John 8:29.

It will be observed, from these passages, that Paul appreciated the gift of the Philippian Church, sent out of their

love, because it was *pleasing to God;* also that children should obey their parents, not because the parents supply them with all their needs but because it is *pleasing to God.* The preachers and teachers should proclaim the Eternal Truth, not for the purpose of pleasing men but *pleasing God;* that our daily lives should be so ordered that *God* may be *pleased,* rather than men. And likewise John tells us that we get what we ask of God, in proportion as our actions *please Him.* Then the Master Himself, in that wonderful verse in John, assures us that the presence of the Father is ever with Him, and that He is never left alone, because He does always those things that *please Him.*

What else can we learn from these wonderful passages but that the highest motive for Christian service is to *please God?* We seek to please most those whom we love most. This is the dynamic of service, and surely, when we undertake our task with this highest of all motives—to please our Heavenly Father—we may be sure of His Divine blessing. Teaching done purely and simply from the motive of pleasing God takes love. This motive will drive the teacher out into the night to seek the wayward scholar; this motive will prevent the teacher from ever giving up the scholar who is wayward and who makes trouble in the class; this motive overcomes discouragements and drives away impatience. We may be sure that God's blessing will ever follow our work as Sunday School teachers if our highest motive is to *please Him* and not to please ourselves. Was it not said of our great Master, "He pleased not himself," but of Himself, He said, "I do always those things that *please him.*" To please God is the highest motive for Christian work.

IV

THE SUNDAY SCHOOL TEACHER'S DYNAMIC

The Parable of the Good Samaritan, found in the Tenth of Luke, has been the "happy hunting-ground" for sermon texts and for the foundation truth of many an address. Indeed, it is difficult to discover any wholesome truths needed by humanity in general, either for life or service, that are not found in this marvelous story. It is a wonderful incident that is here recorded, rich in suggestion, touching in its sympathy, and yet as keen as a two-edged sword in its application.

Not counting the robbers, there are five characters presented, as follows:

The unfortunate man,
The priest,
The Levite,
The Good Samaritan,
The innkeeper.

The story is full of life. It is a parable of sharp comparisons. Usually three characters are held up—the priest and Levite for our scorn, and the Good Samaritan for our admiration and imitation. It is easy to criticize the priest and the Levite, and yet we must not be too free in our condemnation, for every one of us who turns aside with indifference from those who need our help imitates this same priest and Levite.

What a missionary incentive there is in this parable, for the world lies wounded and bleeding! It is not our purpose to fix the reader's attention upon these two unworthy characters, the priest and the Levite. We desire

first to bring to the foreground the one most obscure person of the five, namely, the innkeeper, and he is not brought forward as an example or to point a needed lesson, but simply as a foil or background for the truth we wish to present. My present message is to Sunday School workers and is found in four words spoken by the Good Samaritan to the innkeeper:

"WHATSOEVER THOU SPENDEST MORE"

Let us take a look at this innkeeper. He is a comparatively new character and altogether unimportant, so far as the teaching of this story goes. His part is seldom dwelt upon. We read the account many times, with scarcely a thought of the innkeeper, and yet he represents a larger class than is represented by priest, Levite, Samaritan, or even the thieves themselves; that is the class that renders service for value received. The innkeeper has been practically ignored, yet he took care of the wounded man longer than the Good Samaritan did. The innkeeper may have been a good man. Jesus passes no judgment upon him either way. He is comparatively a colorless character, so far as this story goes. Please bear in mind, as we go on, that the innkeeper is not the center of this story. He does not count; it is the Samaritan who counts. We shall look at the Samaritan against the background of the innkeeper. With the innkeeper, it was purely a business transaction; so much service for so much money, a perfectly honorable business in itself, and yet for our purposes to-day he does not count; it is the Good Samaritan who counts. People who work simply for their pay do not count. It is true in every walk of life and every business. Two men who had been connected with the same railroad for a great many years, having entered the service together as young men, met in later life, both still connected with the road, one, however, as president and the other still a clerk. The

clerk, being asked by the president why he had not made further advance, replied, "You worked for the railroad; I worked for my salary." People who work by the clock, with no higher motive than putting in their time, do not count. To interpret the Good Samaritan aright, we must recognize this fact and discover his motive. In order to discover his motive, we must note what is said about him.

First, he *went to* the man who needed him. Absent treatment does not work when a man is bleeding to death by the roadside. It seldom works anywhere, except in the matter of prayer. Livingstone *went to* Africa.

Second, he had compassion on the wounded man. He took him into his sympathies. He felt sorry for him. He thought, no doubt, what he would like to have some good friend do for him if he were similarly situated.

Third, he rendered first aid to the injured. He did what he could. His treatment was supposedly rough and unskilled but it was kindly.

Fourth, he took him to the innkeeper for better care. He knew the man needed shelter, protection, food, and attention which he could not give.

Fifth, he stayed with him over night and personally ministered to him. He gave him all the time he could. It may be that he was in the employ of others and could not control his time. He rendered a *personal* service. It was Elisha himself that was necessary to bring the dead child to life, and he could not serve by proxy through his staff in the hands of Gehazi.

Sixth, he directed that the innkeeper should take proper care of him. He no doubt told the innkeeper the circumstances under which he had been found and his own sympathy for him, and enlisted so far as possible the good offices of the innkeeper.

Seventh, upon departure, he paid the innkeeper and provided for future bills that might be incurred. He recognized that all that he had done for this man might mean

nothing for his ultimate recovery, unless his future care was provided for. He could not expect the innkeeper to be as interested as he, hence he promised him the money that was necessary.

All of this was good, but the best thing the Good Samaritan did, and the thing that revealed his motive and his big heart, was to say:

"WHATSOEVER THOU SPENDEST MORE, I WILL REPAY THEE"

The business world of to-day would count a man a fool for making such a statement under such circumstances. Generally, the proper method would have been to agree upon a price for each day's care, in order to avoid possible extras; to have a definite agreement, thus avoiding the possibility of the innkeeper's taking advantage; but no, there was no restriction.

"WHATSOEVER THOU SPENDEST MORE"

Here we find the interpretation of the Good Samaritan's motive. Having had compassion upon this unfortunate man, he was going to see him through to the end.

It was love beyond calculation.

It was the spirit of helpfulness regardless of the cost.

It was turning over a blank check, properly signed, to be filled out by the innkeeper himself. Such confidence is rarely seen. Dr. George W. Bailey, when preparing for the World's Convention at Washington, in 1910, told the writer that a certain man whose financial aid he had solicited for the expenses of that convention sent him a blank check, properly signed, and told him to fill it out as he liked.

Such an act on Stock Exchange would give everybody the shivers. In business circles, any one who did a thing like this would be considered a fit inmate for the asylum but the Good Samaritan did it. He did not count the cost. Of

course it was injudicious, exceedingly so, but he did it, thus revealing his great interest and the bigness of his heart. It was love without calculation.

"WHATSOEVER THOU SPENDEST MORE"

Had he done as most men would have done, he would have been no better than they, but he went further and put himself into a class alone. He placed at the disposal of the innkeeper an unlimited amount of credit. The innkeeper was carrying on his legitimate business. He undoubtedly meant to render value for value, service for money. He was well within the realm of the law, an honorable man, so far as we know. The Master finds no fault with him, but the Samaritan was different. His spirit lifted him into the realm of the Gospel, the Gospel of Jesus Christ which never stops with simply doing one's duty.

The life that really counts is the life with a *plus*. How diligently the Master seeks to teach this truth! To save our life, we must lose it. "If any man will sue thee at the law and take away thy coat, let him have thy cloak also." "Whosoever shall compel thee to go a mile, go with him twain." The value-received principle in adjusting one's life, while strictly within the law, savors of the world, while

"WHATSOEVER THOU SPENDEST MORE"

and the giving of the cloak and the going of the second mile, all unsolicited and at the promptings of an overflowing heart, this is the real teaching to us to-day of this wonderful parable. It is "John 3:16" with a new interpretation upon it, and the biggest word in that wonderful verse, sometimes called, "The Little Gospel," is the Word "So." It is love beyond calculation. It is love *without* calculation.

This spirit never counts the cost. It settles everything in the white light of the Master's presence. The best things

are never bought nor sold. No price can be put upon virtue, honesty, integrity, patriotism, devotion, ideals, honor, or faith in God. The thing that *costs* is the thing that *counts.* To live to get all one can out of this life is not to live at all. To live, like the Good Samaritan, to give your life to others without reserve—that is life. To go the limit and then beyond, regardless of one's own convenience or the cost, purely for the benefit of another and in the Master's name —that is life. Is not this just what Jesus did?

Sunday School workers, it costs to live the life of a Good Samaritan. It oftimes means the denying of self, the crucifixion of self, the annihilation of self and selfishness. Have you ever read the charming little story, "WHY THE CHIMES RANG"? Then you understand.

Nothing counts that does not help the world toward God. With this interpretation of the Parable of the Good Samaritan, we have scarcely begun to apply it to daily life. Do you not begin to see some of the appropriateness, therefore, of choosing these four words for a talk to Sunday School workers and calling them, "The Sunday School Worker's Dynamic"? You are trying to fit yourselves for a specific work for the Lord Jesus Christ. You are preparing to be teachers and workers for Him. You are spending time and money to this end. You are not obliged to do this. It is of your own choice that you are thus devoting yourselves to the great work in which you are engaged. It requires the expenditure of time, service, study, and money but it is the spirit of

"WHATSOEVER THOU SPENDEST MORE"

that makes you carry your work upon your heart, that drives you out in the heat and in the storm to look up that absent scholar or visit that sick one, that makes you sit up late and deny yourself many pleasures if thereby you may but win those boys and girls. It also requires that we shall

grow more and more like the Master Himself and reflect Him before the world.

In the last book of the Old Testament is that beautiful prophecy wherein we find the figure of the refiner and purifier of silver. It is said that in those early days, as this purifier and refiner of silver sat above the molten metal, he would skim away the dross as it rose because of the fervent heat. This process he would continue until the silvery mass would reflect his own face. Then he knew it was pure. The Good Samaritan gave money, time, and self. This is what is usually required, and mostly self. Substance, service, self—and the greatest of these is self.

We are just beginning to learn how to learn how. Ideals are not realized at once. Indeed, they are seldom fully realized, and still ideals are the masters of the world. Sunday School workers who read this page, are we taking lessons in the school of love, that love which recognizes no limits; love without calculation; love that loves the unlovely for Jesus' sake; love that recognizes that this old prodigal world of ours has fallen among thieves and lies bruised and bleeding, needing the healing power of Jesus Christ? Are we breathing the atmosphere of the love that does not count the cost? This is a compelling challenge to us, and here lies the recovery of enthusiasm and zest in Christian living.

Well may we ask, "Whither does this Good Samaritan spirit lead us?" It is impossible to have compassion on the world, or upon a lost soul in the name of Jesus Christ without assuming the rôle of this Good Samaritan when he said:

"WHATSOEVER THOU SPENDEST MORE"

Are we willing to give like this? May this spirit abide in our hearts and never die but be a living force felt by all wherever we may go. Let us stand true to the high prin-

ciples that are taught in this matchless parable. Let us be true to the Book we teach and to the Christ, and do it all without a thought of cost, as did the Good Samaritan.

Consider always that you have never done well until you have done your best. Go straight ahead in the path of duty until you come to the end of the road and then go on for another mile and other miles. Thus you will be imitating the Master, the Great Teacher, and honoring the profession that you have made and be building up the Cause you love. As you labor here and there, each in his own field, sometimes amid discouragements and difficulties, may you be lifted out of yourselves and given new heart again by hearing the words which have been rung in your ears to-day and recognize that they come as a personal message to you, to me, to all of us, from the Master Himself:

"WHATSOEVER THOU SPENDEST MORE, I WILL REPAY THEE"

This is THE SUNDAY SCHOOL TEACHER'S DYNAMIC.

V

UNCONSCIOUS TUITION

The most effective teaching is done when the teacher does not know that he is teaching. It is recognized that teaching is the finest of the fine arts. If this is true, what is the finest expression of that art? How do we do our best teaching? What is teaching?

Certainly, in Sunday School teaching we need a higher ideal. A stock answer would be that teaching is imparting knowledge. This is true but it is only a small part of teaching. Teaching is not putting facts into a pupil's mind as you put corn into the bin. That only is teaching which finds expression in the daily life. As we have said elsewhere, teaching is not training a *mind* but training a *life*.

The purpose of this chapter is to consider how and what we are teaching when we are not teaching at all. Only a small part of teaching can be put into words. It is done in silence. Nature does her greatest work in silence. The changing of the seasons; the coming of day and night; the opening of the buds; the ripening of the fruit, all are done in silence—likewise the teacher's greatest work.

What is it we are talking about? It is the teacher himself, the moral power of the teacher's own person, the radiating influence of the teacher's whole life. It is the teacher summed up. The unconscious teaching is really the teacher. Dr. F. B. Meyer of London has often said, "When I find I am not reaching the congregation in Christ Church, I ram myself into the gun and fire myself at the people."

Every individual is really a double person. He is not only the person people think him to be but he is the person God knows him to be. The first is reputation; the second

is character. Character is bought with a great price. It cannot be put off and on as with our Sunday clothes. It is the teacher's chief asset. Somebody has said that "a cannon must be one hundred times as heavy as the shot it puts." In other words, the teacher's life is the life of his teaching, and this is unconscious tuition.

This unconscious tuition has three characteristics, namely:

1. It is involuntary.
2. It is incessant.
3. It is inevitable.

These facts should awe us into a true realization of the dignity of our office as teachers. Here, indeed, is the measuring-rod for Sunday School teachers.

Now there are various means of communicating this unspoken part of our teaching. We shall mention but three:

I. OUR MENTAL FRAME

Much depends upon our mental frame, and teachers neglect it at their peril. There are many ingredients that enter into its composition. We shall speak of but a few.

1. *Self-control*

Supremacy lies in self-control and being well poised. No one can hope to control others who cannot control himself. Self-control does not come by accident but by strong will-power and much practice. "No man who understands himself ever appears to be out of place."

2. *Contentment*

What we really mean is good nature and is wholly an inner quality. It means that we are not worried, at peace,

not easily fretted nor irritated. "Contentment with godliness is great gain."

3. *Confidence*

By this we do not mean conceit nor being puffed up; not pride in one's ability but consciousness of one's strength, confidence in one's self, confidence in his message, confidence in his ability to give the message. Confidence always begets confidence. How true this is when the trusted family doctor speaks an encouraging word about the dear one who lies sick. Confidence spreads through the house like a summer breeze. Confidence shows that one feels equal to the occasion. It is reserve power. The tasks of the world are done by the people who believe they can do them. Old Virgil said, it will be remembered:

"They bring success their zeal to fan.
They can because they think they can."

4. *Patience*

This is an exceedingly hard grace to cultivate. Some one has said, "He that can have patience can have what he will"; another, "Patience is bitter but its fruit is sweet."

The following beautiful lines from George Kingle are most suggestive and helpful:

"They are such dear, familiar feet that go
Along the path with ours—feet fast or slow
But trying to keep pace; if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We must be mute;
Not turning quickly to impute

Grave fault: for they and we
Have such a little way to go, can be
Together such a little while upon the way—
We must be patient while we may.

"So many little faults we find.
We see them, for not blind
Is love. We see them, but if you and I
Perhaps remember them, some by and by,
They will not be
Faults then, grave faults, to you and me
But just odd ways, mistakes, or even less—
Remembrances to bless.
Days change so many things, yes, hours;
We see so differently in sun and showers!
Mistaken words to-night
May be so cherished by to-morrow's light—
We shall be patient, for we know
There's such a little way to go."

5. *Sincerity*

This means genuine, wholehearted, transparent, and true. Sincerity is the key to all hearts, especially the hearts of children and young people. They are good judges, too, and at the last we pass for our true worth.

6. *Unselfishness*

No one can impart the real lessons of life with selfishness in his heart. He must have true perspective. Self-seeking always belittles; self-effacement enlarges. The humble are lifted up; the proud cast down. Genuine love to God and to the pupils is the engine that should drive us to our task, never any desire to shine as a teacher, but to help as a friend. As Dr. Watkinson says, "The selfish man has come too late."

7. *Sympathy*

The world is ruled by sympathy and love, and the world is hungry for it. Our scholars are hungry for it likewise. The scholars in your class, who face you every Sunday, are hungry for sympathy. They will not tell you so but it is the truth nevertheless. A word of sympathy unlocks the heart and opens the way for helpfulness. Sympathetic folks are the angels of mercy. We have no greater task, as Sunday School teachers, than expressing to our scholars and to the world the love and sympathy of God.

All are moved by sympathy. Our sainted William Reynolds used to tell the story of a man who was traveling in a sleeping-car, with a crying baby. The baby cried until the middle of the night, when some of the passengers became quite out of patience and one man said to the father of the baby, "You should have left that baby at home with its mother; a man has no business to be traveling with a crying baby. We paid good money for our sleeping accommodations and we have a right to sleep." The man responded that he wished he could leave that baby with its mother but that the mother was dead and was in her coffin in the baggage-car. He was taking her to the East, to bury her where he married her. Upon hearing this, a great, stalwart fellow rolled out of the upper berth and asked the father of the baby how long he had been on the train. He replied that he had been there two nights and had still another night to travel. He thought the baby was sick but was doing his best to keep the baby quiet. The big-hearted man replied, "Give me that baby! You need rest and sleep more than that baby does. We have had some babies at our house, and I think I can keep the baby quiet while you sleep." He took the crying baby on his arm and, in a low, sweet voice, even if it was a man's voice, sang to the baby, as he walked up and down the aisle, "Hush, my dear; lie still and slumber. Holy angels guard thy bed." By and by, the baby's

cries began to subside. They soon changed into a coo, and then baby fell asleep. The tired father was slumbering deeply, and the heavy breathing indicated that everybody in the car was sleeping. The benefactor then parted the curtains and laid the sleeping baby down by the side of the father and again repaired to his own berth. The "holy angel" that guarded that baby's bed that night was six feet tall in his stocking feet and probably weighed two hundred pounds! The world needs that sort of sympathy.

8. *Cheerfulness*

By this we do not mean funny but just happy, buoyant, overflowing with joy, the real joy of the Lord. "The joy of the Lord is your strength," says Nehemiah. Amiability is power. Cheerfulness is more than pleasantness. It is not always revealed by outward expression. The cheerful people are always the popular people, while everybody gives the grouch a wide berth. Arnold said, speaking of a teacher, "He should not take his work as a dose." Old Xenophon said, "He cannot teach who does not please."

Many Christians act as if they expected to be as happy as the wicked folks are now. Cheerfulness can be cultivated, but it seems that many do not try. Right well do I remember reading an advertisement in an English paper, while taking a few days' rest at Margate, which ran something as follows: "WANTED: A governess in a small family. Must be a Christian—cheerful, if possible."

9. *Earnestness*

We are in serious business, in teaching boys and girls who are to live in another world. It will not do to trifle. While we must be cheerful and happy, we must nevertheless be tremendously in earnest. Impress your scholars that you have lived a whole week looking forward to this oppor-

tunity. The teacher should know what he is after, and go after it with all the power that he has. The teacher should be tremendously in earnest.

These are not the only ingredients in the mental frame, but they will go far. When a teacher with this frame of mind arrives in the class, order begins at once, for the scholars recognize that it must be established, and they will desire to have it so.

II. THE FACE

This is another method of communicating this unconscious tuition. We teach by our faces. The face is a public sign-board, "the playground of all the imps or angels who dwell inside." It is an index of one's real self. As children, we used to read in our picture books, "My face is my fortune." This is absolutely true in Sunday School teaching. People run from a storm but love to dwell in the sunshine. Thunder-clouds mean defeat. Pupils read our faces as we read a book. Our faces were made to reflect the spirit of our inner life. Old Chrysostom said of Bishop Flavian, "The countenances of holy men are full of spiritual power."

I do not wish to frighten any of the Sunday School teachers who read this chapter, but I must say it is the duty of every Sunday School teacher to be good-looking: not pretty or handsome necessarily, but to have a face that looks good. "Many a face not beautiful nor even symmetrical is noble with moral dignity and radiant with spiritual power." Such faces, however, are not acquired at the drug store.

The good face can be cultivated. It takes the pain of bitter experience oftentimes, and yet it is this very thing that often brings the face to its greatest expression of power. Well do I remember my Mother, whose face would not be counted beautiful, but it was a face full of sweetness and

beauty, and just to look into it made us children want to be obedient and good.

A smiling face is a benediction, and smiling is a fine art.

"Smile awhile,
And while you smile,
Another smiles,
And soon there are miles and miles
Of smiles,
Because you smile."

Little do we realize the real worth of a smile.

"The thing that goes the farthest toward making life worth while,
That costs the least and does the most—is just a pleasant smile.
The smile that bubbles from the heart that loves his fellowmen
Will drive away the clouds of gloom and coax the sun again.
It's full of worth, and goodness, too, with manly kindness blent—
It's worth a million dollars and it doesn't cost a cent.
There is no room for sadness when we see a cheery smile;
It always has the same good look—it's never out of style;
It nerves us on to try again when failure makes us blue;
Such dimples of encouragement are good for me and you.
So smile away; folks understand what by a smile is meant—
It's worth a million dollars and it doesn't cost a cent."

In speaking of the face, it is well to refer specifically to the eye. Some one has said that the eye is the born prince of the schoolroom. Really, it is the scepter of power. Order is maintained many times by just a glance. In Psalm 32: 8, God says, "I will guide thee with mine eye." There is power in the eye.

III. THE VOICE

Here is another way by which unconscious tuition is communicated. We do not refer to the words that are spoken but to the sound of the voice. The sound reveals the hidden message of the heart. The quality of the tone carries conviction and has tremendous power. It was said of Charles G. Finney, the great preacher and evangelist, President of Oberlin College, that he could make an audience weep just by his voice as he repeated the Twenty-third Psalm or the Lord's Prayer.

There is persuasion, entreaty, command, in the tone of the voice. The voice will often quiet the maniac; comfort the discouraged; hearten the sick; and put baby to sleep. The voice of that great and wonderful Quakeress, Elizabeth Fry, is often referred to as a fine illustration. When she entered Newgate jail and appeared among the criminals, the very quality of her voice, as she read the Scripture, offered prayer, or sang a hymn, would quiet the disturbance and draw to her those who were innocent of heart or sought to be.

In Proverbs 15:1, we read, "A soft answer turneth away wrath." All Christian workers should cultivate their voices. They should be perfectly natural and not assume any lofty airs, such as the rolling of their voices in big-sounding tones. The story is told of a minister's wife who reproved her husband, at home one day, for reading the newspaper in his "Scripture" voice. There is music and power in the voice.

These three:

1. The Mental Frame,
2. The Face,
3. The Voice,

are the most powerful agencies by which we communicate this unconscious teaching. If we were to draw a line be-

low them and add, in order to find their sum, it probably could not be expressed in one word. The nearest word I know would be, "Atmosphere" or possibly, "Radiation." The influence of such a life is breathed. "The very presence of some people is a sanctuary." It was said of Robert Moffat, the great missionary, when returning from the foreign field in his advanced years, that the people in the churches where he was to speak would rise, unbidden, as he entered. This was simply the holy influence of a holy life.

The teacher's power, after all, is the sum of what he is. The best part of our teaching is done unconsciously. Some one said, "It was the way Henry Drummond laid his hand on my shoulder that made a Christian out of me." No wonder the people of Labrador almost worship Wilfred Grenfell. It is because he has taught them the way to God by his poured-out life.

Teacher, what is your total impression on your class? Remember, the roots of all moral strength run back under the soil of self-sacrifice and right living. The Apostle Paul said repeatedly, in his letters to the Churches, "Follow me as I follow Christ." Would this be safe for you, for me, to say? The teacher should be what he seeks to have his scholars become. The world wants a Gospel that it can see, for comparatively few are reading the Gospel in The Book.

"You are writing a Gospel, a chapter each day,
By deeds that you do and words that you say.
Men read what you write, whether faithless or true,
Say, what is the Gospel according to you?"

"The best binding for the Bible is shoe-leather."

A teacher's life is the life of his teaching.

VI

THE TEACHER WITH THE SHEPHERD HEART

It was on a bright day in April, 1904, on the road leading south from Nablus—"Shechem," it was called in Bible times. "Now Jacob's well was there." We were pilgrims—"Jerusalem pilgrims," we called ourselves, for we were bound for Jerusalem to attend the great Sunday School convention, and were making this last lap of the journey on horseback. Our attention was attracted to a cloud of dust on the road ahead; then we saw a shepherd with his flock and heard the faint, low notes of his crude flute, as he slowly led his sheep along. That simple shepherd's flute, which I bought of the shepherd that day, and the shepherd himself, have taught me many a lesson and inspired many a helpful thought.

A few days later in our journey, we came to what is now called "Gideon's Pool." This is the reputed spot where Gideon's army was reduced from thirty-two thousand to three hundred, to teach the lesson of trust in God rather than in the strength of man. We watered our horses in this pool, and while there, several shepherds brought their flocks for watering. As we tarried a short time for rest, I could but observe those shepherds and their flocks. The sheep were all mixed up together, not only as they went down into the water to drink but as they fed upon the tender grass beside the pool. When a shepherd got ready to lead his flock away, he simply gave the call which all the flock knew, and his flock instantly followed him, all the other sheep remaining behind.

This incident likewise set me to thinking. Of course, I

recalled the Shepherd Psalm and the Tenth Chapter of John, and in reading them over and trying to think out their meaning, I have been much impressed by the lessons Sunday School teachers can learn from the Oriental shepherd and particularly from the passages in the Bible referred to above. It will add to the interest of this article no doubt if the reader will stop long enough to read the first part of the Tenth Chapter of John's Gospel and to repeat the Twenty-third Psalm. It is our purpose here to draw a few lessons for the Sunday School teacher, based upon the Oriental shepherd and upon the record to which we have referred.

I. THE TEACHER WITH THE SHEPHERD HEART KNOWS HIS SCHOLARS

He knows their names. One of the first tasks to which a teacher should address himself, when a new scholar enters the class, is to master that scholar's name, so that neither he nor the scholar will be embarrassed in the class. It is next to an insult for any teacher to be obliged to say, "Next!" or "The boy in the end of the seat," and at the same time it is an indication that the teacher has been careless at that point. Boys and girls like to be called by their first name, up to a certain age, and then they feel honored when addressed as "Mister" or "Miss." The teacher loses tremendously who is not able to call his scholars by name. Every teacher should carry with him continually a card or slip of paper or what is now often called, "A private class card," with the names and addresses of all the pupils upon it. He should know their names well enough to be able to speak the names without hesitation on the street, as well as in the class. A little attention given to this card occasionally will avoid many embarrassing moments.

He knows their surroundings. It is almost as difficult for a teacher to deal intelligently with a pupil without know-

ing his surroundings at home, in school, during the week, as it would be for a doctor to treat a case without having made a thorough diagnosis. Some homes are a help to the pupils—others are a hindrance. Some pupils have much leisure, and others have none. Some scholars will have parents who are in sympathy with Christian work, others parents who care nothing for it and may often ridicule it. An occasional visit to the home, to become familiar with the scholar's surroundings and meet the other members of the family, will lend greatly to the teacher's success.

He knows their peculiarities. Wise teachers know what it means to "work with the grain." This is simply another way of saying that in dealing with real life we must follow the general trend of that life, so far as it can be done. If a teacher knows that a certain pupil has a violent temper and is very irascible, he will be very careful not to stir up trouble along those lines. If he knows, for example, that a scholar's interests lie along a given line, as, for example, pigeons or radio or kites or baseball, he has gained more than one good point in the matter of dealing with that scholar. It pays to work with the grain.

He knows their possibilities. This knowledge is not gained at once, but comes with time. When the teacher has learned the name, surroundings, and peculiarities of a scholar, he is in a position to judge pretty accurately as to just where that scholar will function in life to the best advantage, and will be able to help him accordingly. He should have no set rule for the scholars of his class in this regard. One scholar may seem to be admirably fitted for a literary life, another for business, another for an agriculturist. One may have the right kind of backing and material for a preacher or a teacher, while still another will be an inventor, and so it goes. It is the height of folly to try to induce any young person to follow a line for which he has no aptitude or liking. There are altogether too many misfits in the world as it is. Square people in round holes,

and vice versa, produce turmoil in this world, instead of symmetry and satisfaction.

He knows their needs. Having familiarized himself with their names, surroundings, peculiarities, possibilities, likewise other characteristics that grow out of these, such as their limitations, etc., he is in a better position to plan for them and lead them into the path of healthful endeavor. One may need special training along a given line. The teacher will recognize this and guide him in that matter, helping him to choose the kind of training he needs and telling him where it can be found. It is a great thing for a Sunday School teacher to be a friend.

Thus far we have said nothing of the Christian life, and yet here is the place where the teacher, most of all, should *know* his scholars. This is really the backing, after all, and the foundation preparation for every calling in life, and the teacher's first ambition should be to apply the knowledge he acquires by knowing his scholars, toward leading them into the Christian life, and to identify themselves with the Church. It is here, more than anywhere else, that he should know their needs. One has been upset perhaps by what he has heard, so that his faith in the Bible is somewhat upset. Another has been misled because perhaps a nominal Christian has done things he knows are wrong. The wise teacher will study all these cases and seek to find the remedy and to guide the pupil into the path that leads to safety and in the right direction.

While claiming that the teacher with the shepherd heart should know his scholars, it is equally true that the scholars should know their teacher. Just as the sheep know the voice of the shepherd and are willing to follow, the scholars should know their teacher. The sheep know the shepherd's voice, because they know he has never led them into a place of danger. He has always led them to where the pasture is good and where the fresh water lies. It is therefore necessary to know each other. It has been said that Jesus went

fishing with Peter, Andrew, James, and John before He made them fishers of men. It is very difficult for a teacher to know his scholars if he never sees them except on Sunday. One eminent Sunday School teacher of boys was asked the secret of his success in winning them into the Christian life. His answer was, "I did it by taking walks with them."

II. THE TEACHER WITH THE SHEPHERD HEART LEADS HIS SCHOLARS

The Oriental shepherd never drives his sheep; he leads them. He goes before them. If there is danger ahead, he is the first to encounter it. The sheep know they can trust their shepherd and follow where he leads.

The teacher with the shepherd heart leads his scholars into right habits of study. His skill is indicated by the study he secures from his pupils. Many pupils fail in class because they have never been taught how to study. The best thing a teacher can do is not to instruct his scholars but to teach them how to study for themselves. It is better to teach a scholar how to study than to teach him the facts he would learn by studying. The facts he acquires for himself will stay by him. This requires laying out specific work and expecting it to be done, likewise showing how to do it wherever that is necessary. The teacher who can get his scholars to study will not be troubled with disorder in the class, for they have something more important to attend to, and something of vital interest.

He leads them into right habits of thinking. Scholars need to be trained along this line, as well as any other. Their thinking is apt to be influenced by the latest fad of the day or the latest thing they read in the daily paper. The teacher can render very great service by teaching his scholars how to think.

He leads them into right habits of Bible reading and of prayer. No Christian life can ever be strong without regular

habits in this matter. Many a boy or girl loses his or her interest in the Bible because he or she does not know how to approach it. The feeding of the soul is somewhat like the feeding of the body. Not all food is equally helpful at all times. The scholars should be taught that regular feeding upon God's Word and regular habits of prayer are the best of all ways to fit themselves for the tasks of life and to arm themselves against life's enemies.

He will lead them into right habits of giving. This involves the whole principle of stewardship, and there is nothing more greatly needed in our churches to-day than the cultivation of this grace. One generation of young people thoroughly trained in the principles of stewardship and the art of right giving would go far toward solving the problems the Church is confronting to-day. In the development of their social life, it should be remembered that boys want to be together. The same thing is true of girls. Eight out of ten boys from ten to fourteen years of age join a club of some sort. This "gang" spirit is the cry for help, and boys especially need guidance here and we must capture this club or "gang" or "bunch" and turn it into the right channels.

He leads them into right habits of service. He will seek to guide the scholars along those lines where they can do their best work. When he finds a scholar who appears to have the qualifications of a good teacher, he will endeavor to lead him in that direction and finally have him placed in the training class to finish his preparations for that work. He will keep ever in mind the fourfold life of young people, and that they are to develop physically, mentally, socially, and spiritually, and he will lead them along lines of their greatest opportunity and usefulness.

III. THE TEACHER WITH THE SHEPHERD HEART FEEDS HIS SCHOLARS

Good teaching is the strongest drawing and holding power of any Sunday School. It is an old and homely saying but the idea is just as true in a Church as on a farm, that "If you want your pigs to stay at home, feed them at your own gate."

He feeds his scholars the right food. He knows that much teaching, even if it be interesting and hold the attention for the time being, is not nutritious and does not strengthen their lives. Consequently, he should feed them the kind of food they need—not pastry but milk and meat, the kind of food that makes manhood and spiritual muscle. Fortunately, this kind of food is just as palatable as any other, if it is prepared and served in the proper way. The teacher must know where the good food is, and he must likewise know how to prepare it, and let the scholars do their own chewing for the most part. Pre-digested foods may be all right for feeble stomachs but husky boys and girls are not made strong on that kind of diet.

He knows the right quantity of food to give. Over-feeding and under-feeding are equally injurious. Under-eating makes one feeble; over-eating makes one stupid.

He feeds them at the right time and in the right way and regularly. The writer was, on one occasion, riding with a farmer in his heavy wagon, behind two beautiful, fat, sleek horses. He remarked upon them and said to the owner, "You must give these horses a lot to eat to keep them so fat and sleek." He responded by saying, "No—I do not give them too much. I feed them rather sparingly but I feed them the right kind of food, in the right quantity, at the right time, and regularly." This is what makes for strength, whether in bodies or Christian character, whether building up muscle or life. Sunday School teachers need to learn this lesson more and more.

IV. THE TEACHER WITH THE SHEPHERD HEART PROTECTS HIS SCHOLARS

There is nothing more pathetic about the Oriental shepherd than his solicitude for the welfare of his sheep. He goes armed with his shepherd's crook and with his sling and often with a shepherd's dog. He knows they have many enemies, and he knows their propensity likewise to go astray. The same is true of folks. Isaiah says, "All we like sheep have gone astray," and every one of us can testify to the truth of this statement.

He protects his scholars from false doctrines. The world is full of them. There are propagandists on every corner, who are ready to lead our boys and girls astray. They need guidance, counsel and sympathy.

He protects them from low ideals in his effort to inspire the very best within them. The ideals he constantly holds up before them are those worthy of imitation, and particularly does he keep ever to the front the highest ideal of all, which we find in the Master Himself.

He protects them from their fool friends. Unfortunately, the world is full of faddists, and they are endeavoring to lead this way and that way everybody who is willing to follow. The scholars need to be put upon their guard, so that they may not be led astray by those who happen to be interested for the time in this, that, or some other foolish adventure or undertaking.

He protects them from "the beasts of Ephesus" that Paul speaks about. We are not sure that we know just what Paul meant but some of the modern "beasts of Ephesus" carry the names of "gambling," "cigarettes," "low theaters," "bad books," "bad companions," etc. He tries to make them understand that just as the charred stick leaves a black mark on your hand, when you grasp it, so bad books and bad company leave a stain upon your life.

V. THE TEACHER WITH THE SHEPHERD HEART SEEKS HIS SCHOLARS

Nothing is more touching in the Bible accounts of the shepherd than his solicitude for those who have gone astray or have forsaken the fold. We see the shepherd leaving the ninety-and-nine who are safely housed, and seeking the one that is far away upon the hills at night. We learn from Matthew's Gospel that the shepherd yearns for these lost sheep, and Luke tells us that he seeks for the lost sheep "until he find it." In the beautiful song we sing, we remember the words:

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the
Lord passed through,
Ere He found His sheep that was lost."

He seeks the absentees. Here is the weakest point in our Sunday School work. It is well known that the average Sunday School changes its personnel approximately twenty-five per cent. every year, and nearly all of these are lost to the school because they are not looked after when they are absent. It ought to be the rule of every teacher, and of every school, that not a single absence must occur but that there should be a visit or some account taken of the absence—if not by visit, then by writing or by telephone. If the scholar is absent because of sickness, this may be the bending of the grain for your sickle. Our Sunday Schools ought to be a little harder to get into, and a good deal harder to get out of. A friend of the writer's, on one occasion, had been telling his little boy the Bible story of the sheep that went astray. To make it a little more real to the boy, he indicated that the sheep probably got out through a hole in the fence. The boy listened with keen interest, and when

the story was finished and the shepherd had found his sheep and brought him home, very wisely asked, "Well, Papa, did he fix the fence then?" Scholars are dropping out of our Sunday Schools by the thousand, indeed, by the million every year in our own country, and it ought not so to be.

How often should we follow up an absent scholar? Fortunately, we have a good answer for this. We ought to follow them up as often as our Lord Jesus Christ follows us when we ourselves go astray and wander away from His fold and loving care. Here is the teacher's challenge, for there is nothing that will hold these scholars to the Sunday School and the Church like anchoring them to Jesus Christ as their Saviour and Great Shepherd.

VI. THE TEACHER WITH THE SHEPHERD HEART GIVES HIS LIFE FOR HIS SCHOLARS

In the Tenth Chapter of St. John, Jesus bases His claim upon His own statement of being the Good Shepherd, that He gives His life for the sheep. This is what Jesus actually did, and the real teacher does the same thing, in a way. We are not asked to lay down our bodily lives for those we are trying to win, and yet many of our missionaries are doing that very thing. As an illustration, a touching example of this, recall sainted Dr. Shelton in Tibet.

He lives for his scholars, and living for Him is giving his life for them. The teacher who carries his scholars in his heart continually, thinking about them, planning for them, praying for them, is actually giving his life for his scholars. These things simply indicate that he is carrying them in his heart, and that he lives for their welfare. "Greater love hath no man than this, that a man lay down his life for his friends." It is comparatively easy to lay down one's bodily life, but it requires far greater consecration and devotion to give one's life in unselfish and untiring

service for those we are trying to lead and save. The real teacher lives to the point of sacrifice, and this is, after all, real teaching.

Many of the readers will remember that wonderful old man, Peter Cartwright, who built himself into the lives of so many people of this country, a generation or so ago, because of his devotion to the boys and girls of the Sunday Schools with which he was connected, and, indeed, all the boys and girls who came to know him. On one occasion when a visitor was asking the scholars in a certain Sunday School some questions, he gave them this, "Who is the Great Shepherd?" and, without hesitation, one of the young girls called out, "Peter Cartwright!" And, indeed, he was the great shepherd to thousands of boys and girls; that is, he was not *the* Great Shepherd but *a* great shepherd, and this is the challenge for all the teachers and workers who read these words.

The Sunday School teacher who knows his scholars, who leads his scholars, who feeds his scholars, who protects his scholars, who seeks his scholars, who gives his life for his scholars, is the teacher with the shepherd heart, and he will have abundant occasion for rejoicing, not only in this world, but in the world to come.

MY SHEPHERD

The King of love my Shepherd is,
  Whose goodness faileth never;
I nothing lack if I am His
  And He is mine forever.

Where streams of living water flow
  My ransomed soul He leadeth,
And, where the verdant pastures grow,
  With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.

And so through all the length of days,
Thy goodness faileth never:
Good Shepherd, may I sing Thy praise
Within Thy house for ever.

—H. W. Baker.

VII

THE SUNDAY SCHOOL TEACHER BETWEEN SUNDAYS

No Sunday School teacher is a real teacher on Sunday, who is a teacher only on Sunday. He must be a teacher all the week, or his Sunday work will count for but little. The teacher's hardest work and, by far, the most of it, is during the week. The teacher's true value on Sunday depends on what is done on the week-days by way of preparation—planning, thinking, and praying.

It is impossible to make even an ordinary lesson effective without thorough preparation, and this takes time. When the artery is severed and the life-blood gushing forth, the doctor has no time to seek out his books and read there the directions as to what he should do in that emergency. He must know before the emergency arises. The same is true of the soldier, the lawyer, the engineer. Their value depends upon their being ready.

The Sunday work of a teacher is more like the dress-parade, while the work during the week is where most of the real battles are fought. But what shall a teacher do between the sessions of the school?

I. REVIEW THE WORK OF THE LAST SUNDAY

Go over it item by item. Was my class a failure to-day? Why? Who was it made the trouble? Was the temperature wrong or the atmosphere bad? Were there interruptions that should not have been? Was the fault with me or with the scholars? Try to locate the trouble, if it was really a failure in any respect, so that those things may be avoided on another Sunday.

Was your class a success? If a success, what made it so? Were you better prepared than usual? Were the scholars better prepared? Were the conditions more favorable? Go over the whole thing in detail, seeking to find the things that should be avoided and the things that should be repeated, not only as to your teaching, but in discipline, general service, and in the spirit of the school. Did some untoward event happen that set the scholars laughing and diverted interest? How can that incident or a similar one be used next time to advantage?

Was I really in command of the class, or did they run away from me? No doubt you prayed earnestly before you went to the class. Did you pray while you were teaching and after you were through, not publicly but by yourself? We remember that the Disciples whom Jesus sent out two by two, for the purpose of making a tour of Galilee, came back and reported to Him after the tour was made.

All plans for the class period should be well thought out, properly digested, and thoroughly mastered, so that there will be no hesitation or delay when in the presence of the scholars.

II. LOOK UP THE ABSENTEES

This is the weakest point in the modern Sunday School. More scholars are lost to the Sunday School because absentees are not followed up than from all other sources combined. As already stated, the personnel of the average Sunday School changes twenty-five per cent. annually, and chiefly because of failure to look up the absent scholars.

It should be the rule in every Sunday School that no absence should ever go unnoted. How should this be done?

1. *By a Visit*

A visit to the home on the part of the teacher is worth a basketful of letters. It shows an interest that letters can-

not convey. Not only that, but it gives the teacher a familiarity with conditions at home that will help him in dealing with that particular scholar. A certain teacher was having trouble with a scholar because of irregularity. He called upon him and found him busy looking after his pigeons. He would stay home from Sunday School whenever he got a chance to take care of his pigeons. The teacher learned, by a visit, that pigeons were his chief interest. He immediately began to post up on pigeons, procuring a book on the subject. Then he would visit the boy and talk to him intelligently about the pigeons. This won the boy, because pigeons made so large a part of his life. He had no trouble with that boy afterwards, for they had a common interest.

Miss Slattery tells the story of little Jamie, who gave much trouble in the classroom, and the assistant was for dismissing him, but Miss Slattery insisted that she should make a visit to the home first. She found that the little fellow had no father; his mother was poor and had to take in washing for a living. There was a little baby in the home, and Jamie was the mother's only help. Immediately, when the mother learned that Jamie's teacher was calling, she burst forth, as mothers do, with the expression, "Ain't Jamie grand!" Then she went on to rehearse Jamie's virtues. At that moment, he was rocking the baby, so Mother could wash. She said that he always went after the clothes and took them home again and brought her all the money, without stopping at the grocery to spend a cent for candy or anything else. He carried the coal and water for his mother; he worked before school and after school, consequently had no time to play. It was a perfectly natural thing for him to explode sometimes in school and disturb matters dreadfully, but when they learned the situation at home, they allowed him to have extra play times, so that he could work off some of his extra energy, and this remedied the matter.

Familiarity with the home life of the scholar is a great asset in Sunday School teaching. Nothing can take its place.

2. *By Telephone or a Personal Letter*

Next to a personal visit is a telephone call, but unfortunately, especially in poorer families, there is often no telephone in the home of the scholar. If a call is absolutely out of the question, then a pen-written letter should be sent. This letter should be friendly—not scolding, taking it for granted pupils have a good reason for their absence, rehearsing some incident, in the letter, that will be interesting.

It will be all the better if this letter is on Sunday School stationery, with the name of the school in print.

3. *By a Printed Card or Letter or Sending Word Through Others*

Scholars have a right to be looked up, and teachers neglect this part of their work to their peril. Some years ago, in one of our great papers, was a record of the following incident: A boy, living in a village where there were two Sunday Schools, did not want to attend one Sunday and, after a good deal of persuasion, his mother allowed him to have his way. Monday evening, when he came home from school, he asked if his Sunday School teacher had been there to look after him. The mother said she had not. The boy said, "That's strange." Tuesday night, he asked the same question, and so on every day during the week. On Sunday morning, he said, "Mother, I think I'll go to the other Sunday School. My teacher pretends to think a lot of us boys, but I don't think it amounts to much, if she can let one of us be gone a whole week without paying any attention to it." The boy's reasoning was correct.

Our great leader of earlier days, B. F. Jacobs, when a superintendent, in looking over the class card of a certain

teacher, found the word "left" written after the name of an absentee who had been gone for several Sundays. He asked the teacher where the boy was. The teacher replied, "Why, he has left. I don't know where he is. I can't teach the boys if they do not come! He's left." Mr. Jacobs, though a very busy man, took the name and address and called on that boy that week. He found the boy had had an accident, falling from a beam in a building that was under construction and badly cutting his head. The injury was so great, they thought for a time he would die. Mr. Jacobs, without saying any more to the teacher, went back to the Church and taking the class card, wrote after the word "left," "by a careless teacher, with a hole in his head, to die." It was a severe lesson, but it is easy to believe the teacher never forgot it!

If the absentee is sick, all the more reason for looking after him. Here's a fine opportunity to take a bunch of flowers or a little fruit or some papers, anything to let the scholar know that you are thinking about him. It may be that this sickness is the finest opportunity you will ever have to win him.

If the teacher cannot look up the absentees, somebody else should do it. It never should be left to a haphazard arrangement, perhaps the Church Visitor or the Boy Scout messengers, but some way should be found to pay attention to every single absence.

III. PLAN WORK FOR THE SCHOLARS

If the lessons are made sufficiently attractive, the scholars will be willing to do a little specific work. Perhaps some of it will be written. It may be questions to be answered, printed or written, on a little slip. It may be an outline map to draw, or something to do for somebody else.

It is not necessary to give all of the scholars the same task. Whenever any work of this sort is laid out to be

done during the week, it is a great mistake not to call for it on the following Sunday, for if you do not call for it, the scholars will not be likely to do the thing the next time you ask it of them.

It may be you have a clipping you would like to have read in the class next Sunday. Give this to one of the scholars and tell him to become familiar with it, so it can be read in the class next Sunday.

IV. CULTIVATE THE SOCIAL SIDE

Be interested in what the scholars are interested in. If they are in school and are greatly interested in a basketball game that week, try to attend it if you can. It is a principle that the way to gain interest is to manifest interest. One fine thing is to have them at your home occasionally. Nothing can take the place of this. When they are there, they should not be preached to, nor preached at. Just see that they have a happy time. Of course, the teacher will not neglect the opportunity to exert a good influence. There may be a story read that will create a good atmosphere. There may be some singing about the piano, allowing the scholars to sing any of their school songs, but ending with one or more of their Sunday School songs. Light refreshments are always fine, and open the way for something else in the way of good influence.

If the scholars are of the proper age, there might be formed a little society or club or class organization. It can give its attention to literary matters, athletics, or anything, in fact, that will hold their attention and interest them. The class organization will go far to accomplish this.

By any means and all means, the teacher should keep close to the scholars, know their home life, their surroundings, their likes and dislikes. The successful teacher quoted said that he won his boys by taking walks with them. At the

proper time of year, could anything be more delightful or helpful, whether the class is composed of boys or girls, than for them to take a hike into the woods or have a nutting party or gather samples of beautiful leaves or flowers? All of these things are helpful, and may be used to the glory of God.

V. PREPARE YOURSELF FOR THE WORK AHEAD

This means the home study of the teacher, and there is enough right here to keep him busy during the entire week. There is not only the regular study of the lesson but the general reading and study. Possibly there is a class to attend in teacher-training. This would be fine if he could attend it. There are books that may be read, on different phases of teaching—books about the Sunday School, and Bible study books, and other books that will help the teacher to keep in touch with the great Sunday School movements of the day. Of course, there is the special preparation of next Sunday's lesson, and that will take a lot of time. There is the gathering of the material and the arranging of it, keeping the scholars in mind and eliminating of such material as is not adapted to the class.

The teacher will be wise if he sets apart a certain amount of time every day for the study of the lesson. All of these things will take a great deal of time.

The lesson will need to be arranged, suitable illustrations gathered. A wise teacher will prepare a great deal more than there will be time to use. No one can teach with power and teach to the limit of his knowledge. It will be well likewise to make notes of the preparation that has been made, though these should not be used in the class if it can be avoided.

Thorough lesson preparation involves thinking, reading, writing, and much prayer. My good friend, Dr. Griffith-

Thomas, gave me the following outline which emphasizes what I have in mind. It has to do with the preparation of a Sunday School lesson or the making of an address:

"Think yourself empty.
"Read yourself full.
"Write yourself clear.
"Pray yourself hot."

VIII

THE TEACHER AT THE GRINDSTONE

The chief and central feature of every properly conducted Sunday School is the teaching of God's Word.

Who does the teaching? The teacher. It naturally follows that the teacher is the highest and most important officer in any Sunday School. Some superintendents will object to this statement no doubt, but nevertheless it is true. The superintendent outranks the teacher only in an executive capacity. Good teachers make a good Sunday School. That superintendent is the best superintendent whose chief concern is to secure plenty of good teachers for his school; sees to it that they are properly chosen, properly trained, and properly inducted into their office, and properly protected while they do their work. The importance of the teacher cannot be overestimated. Emerson said, "Let me select the teacher, and I care not who arranges the course of study." It is essential, therefore, that the teacher should recognize the importance of the position and thoroughly qualify himself to fill the place adequately.

This involves preparation and training. It is said that eight pounds of steel will make an ax, but eight pounds of steel is not an ax. It requires three things—shape, edge, and polish. This is what preparation does for a Sunday School teacher. Time spent at the grindstone makes the work easier. The teacher is the hinge on which the Sunday School swings, and if the teacher is trained, the hinge is oiled, and the work is apt to go more smoothly. We cannot overestimate the office of a teacher.

The purpose of this chapter is to exalt the office of the Sunday School teacher and the necessity of ample and adequate preparation. Jesus Christ chose to be a teacher,

and since His day the office of teacher is accompanied with high dignity. Indeed, in His last commission, just before He went back to His Father, He said, "Go ye into all the world," "*Teach* all nations." This command is upon us to-day. In Daniel 12: 3, we read, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." In any reference Bible will be found an optional reading for the word, "wise," and that word is, "teachers." By putting in that word, the verse would read, "And they that be *teachers* shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Perhaps the true meaning is, "They that be wise to teach," embodying the significance of both words. Truly, teaching God's Word is high business.

A great London preacher said, on one occasion, "You must learn the *why* of your work on your knees, before God; the *what* of the teaching from the Bible; the *how* from your common sense, reading, practice, and the experience of others." When we appreciate the office of teacher, we shall come to appreciate the need of preparation. Christ was thirty years preparing for three years of public life. The doctor, the lawyer, the professional man along any line, spends years and years of hard study and application, that he may be efficient when the crucial moment arrives.

Miss Slattery's story of the drowning girl already quoted furnishes a good application. None of those who were present when she was drawn down by the undertow knew what to do to resuscitate her when her body was recovered and laid upon the shore; but when a nurse came, *she* knew what to do, and did it, so that when the doctor came, a few minutes later, he congratulated the nurse, and said, "You have saved a life because you knew how." The laws of teaching can be acquired as truly as we acquire the laws of physics, and the teacher that is wise will prepare. Lack of preparation turns all teaching into drudgery, while thor-

ough preparation makes it a satisfying pleasure. Training and preparation are like the grindstone; they may be painful, but they pay.

I. GENERAL PREPARATION NEEDED

First, we need a general knowledge of the Bible.

Second, we need a knowledge of the laws of teaching.

Third, there must be a knowledge of psychology, or a study of the mind.

All of these are dealt with in the ordinary teacher-training courses, as well as a knowledge and history of the Sunday School movement and its management. It ought to be the rule in every Sunday School that every teacher should take a training course, and many schools are coming to require it. It pays to know how.

In addition to the general training, the teacher should read, systematically and intelligently. He should have a growing and carefully selected workers' library. All of our church publishing houses now are issuing, in large numbers, books that are exceedingly helpful for Sunday School teachers. The school is wise that provides a workers' library, with an ample supply of helpful books for the use of its workers. Every teacher should read at least one good book a quarter, along the line of his work. He will do well if he reads more, but he should not read more than he can digest. It will be well if he takes several Sunday School periodicals likewise and reads them. It goes without saying that he will study his Bible and carefully prepare each specific lesson. The greatest need in our church work to-day is for trained teachers. "We want teachers who will put their whole minds into their preparation, their whole souls into their presentation, and their whole life into their illustration." In nine cases out of ten, or even more, where Sunday School classes fail, it has been because of poor teaching and poor management. The game of winning the world

to God is a bigger game than war or politics. The fact that the work of a Sunday School teacher is voluntary does not lessen the obligation.

This general preparation involves study, reading, observation, and practice. Love never asks, "How much *must* I do?" but, "How much *can* I do?" There are large places in the world and in the Church for the man or woman who is ready, and the Church must take this matter seriously.

II. SPECIFIC PREPARATION

This refers to the preparation of next Sunday's lesson, and that is absolutely necessary. No amount of general knowledge will suffice. There must be the specific preparation of each specific lesson, with a specific class in mind. It has been said that in the teaching of every class, whether in Sunday School or public school, somebody must suffer. If the teacher does not suffer before the lesson begins, the scholars are apt to suffer during the lesson and afterwards. Teaching is hard work and requires a great deal of labor and application.

III. HOW TO PREPARE

1. Gather the material. This will be gathered from the Bible itself and from the lesson helps as well. The first study should be from the Bible itself, and later from the helps. The best creed as to the use of lesson helps I ever heard was given by that grand preacher of Bristol, England, Richard Glover, at the World's First Sunday School Convention in London in '89. Here are three sentences of that wonderful address:

"Use lesson helps but do not depend on lesson helps."

"Use lesson helps with the Bible and not apart from the Bible."

"Those lesson helps are best which set you thinking, not those which save you thinking."

In gathering the material, there will be good use for pad and pencil.

2. Arrange the material. The teacher should have the last lesson, and also the coming lesson in mind, likewise the class itself. He will find that he has gathered much more material than he can use; so the process of elimination will be necessary. In arranging the material, the teacher will need to decide upon the lesson theme, the approach, development, illustrations, conclusion, application, etc. Much depends upon a proper approach. The teacher should not dump out his material upon the class, like pouring apples into a basket. The approach should be catchy, sharp as a fish-hook, so that it will hold the minute it strikes, but it should be also like a harpoon that will make it hold when it is in. Curiosity will play an important part in the arranging of your material, so as to catch attention from the very start.

3. Concentrate on the central truth, or the one thing you want to teach to each pupil. No one can tell what the central truth is for any given lesson or class. It may not be the most important truth in the lesson, nor is it always the one indicated in the lesson help. It is the truth in the lesson that the scholars most need.

4. Do not undertake to teach too much. Many lessons are spoiled in this way. It is better to teach one truth in a dozen ways or from a dozen angles than to try to teach a dozen truths in one lesson. That simply cannot be done. A carpenter in making a joint will drive a few nails. He will drive them clear through and clinch them on the back. Well he knows that too many nails will split the boards and spoil the joint. The fixing of one truth so that the

scholars will remember it is a big day's work. Old Quintilian said, "Not that which I may remember constitutes knowledge, but that which I can never forget."

5. Remember the time limit. Usually the teacher has but thirty minutes for the teaching of the lesson, and the lesson should be prepared and the material arranged, with this in mind. "Plan your work, and work your plan." The teacher should get through and complete the lesson in the allotted time. It often happens that teachers will take verse by verse and try to get some good points out of each verse, with the result that they never get through, and usually only cover two or three verses. It is the teacher's business, however, to complete his lesson; not to teach all there is in it, but to teach what he started out to teach, and the lesson plan should be formed with that in mind. The teacher who undertakes to get a truth out of every verse of a given lesson usually teaches nothing.

6. Have a definite aim. Plan for the particular needs of your scholars. Keep the main thing in view, and put first things first. Every scholar in the class has specific needs. Some need warning, others comfort, others counsel, others maybe reproof. The wise teacher will generally find in the ordinary lesson the thing that each particular scholar needs, and this fitting the lesson to the needs of the scholar is what will secure the best results. In the teacher's target will be found, in the outer rings no doubt, the lesson story, geography, incidents, dates, etc., but the bull's-eye of every such target is a life that must be helped. We should keep close to the essential truths of the lesson, dwelling upon those that are best adapted to the class and most needed by them. A sound, stable, Christian character must have a groundwork of intelligent knowledge of God's Word and what He requires of us. Put yourself in the scholar's place. Try to see the lesson from his standpoint. Try to build the lesson into his life. This can be done only as we share the scholar's viewpoint.

IV. SOME HELPFUL SUGGESTIONS

1. Begin early. It is better to begin the preparation of the lesson a week or more in advance. Indeed, it is well, at the beginning of a quarter, to make a general survey of the lessons of the entire quarter, so that they will not be a crazy patchwork, but parts of a symmetrical whole. It goes without saying that no lesson can be taught as it should be taught by a hurried preparation on Saturday night. Begin early in the week. Then the lesson will be in the teacher's mind, and as he thinks of it, about his daily tasks, illustrations will come to him that will be helpful, and many of the crudities of hurried preparation will disappear.

2. Study the lesson daily. It is better to spend a little time upon the lesson each day than the same amount of time at one sitting, whether that be early or late in the week. Possibly one day can be set apart for the Bible study, another day for studying the lesson help, another day for illustrations, another day for the framing of questions, etc. Ten minutes a day will accomplish far more than a longer time at one sitting late in the week.

3. Use your Bible first, your lesson helps later. When one uses the lesson help first or exclusively, he is apt to appropriate others' thoughts and not put any real original thought into the lesson. This is greatly to his disadvantage, because he teaches in a parrot-like fashion and without any originality. In reading the lesson over from the Bible it is well to read it specifically. Read it first for the story, second for the incidents, third for the persons mentioned, fourth for the practical teachings, etc., all the while making notes. Then, when one comes to the lesson helps, he will see a great deal more there than he saw at first, because he is getting light on what he has already covered in his Bible-reading and original study. He will discover that many of the things mentioned in the lesson help he has already

thought of, and he will have the satisfaction of not following somebody else but of blazing a way for himself.

4. Prepare copiously. It is a principle of teaching that nobody can teach to the limit of his knowledge and teach with power. The forceful lesson is one that does not cover all of the material provided. It is noticeable that when the water-faucet is turned, the water comes out with great power, and possibly will splash all over you. It is not the water that actually comes out, but the great pressure of water from behind, that tries to get out and cannot, that makes what does come out come with such power and force. It is exactly so in teaching. No teacher can teach well who does not have more material than he has time to give, and is conscious of that fact. Should any unforeseen question or incident arise in the class, his thorough preparation prepares him for it. Of course, the teacher will not be able to teach all he prepares, but he should prepare more than he can teach. This does not mean that he is to spoil his lesson plan by dragging in a good many things that would be interesting and helpful, but to hold in reserve those things that may be needed to drive the lesson home.

5. Prepare prayerfully. Every lesson is a new opportunity. Every time the teacher faces the class, he is confronted with as many opportunities as there are pupils. It is well to think of those pupils individually and to have them in mind and in prayer while the lesson is being prepared. How will this lesson fit Charlie or Mary? What can I find that will encourage this boy who is discouraged now? Prayer will lead to the solution. Then there needs to be prayer for ourselves as teachers, the prayer of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law." There should be prayer that our own minds and hearts may receive the truth and be able to apply it, so that it will be most effective, to the scholars in the class.

6. The teacher should prepare himself. No lesson will

be a really helpful lesson to the class that has not been a helpful lesson to the teacher. The application of the lesson should be backward, toward the teacher, before it will go forward, toward the class. "What has this lesson taught me?" is a good question for the teacher to ask. "How has it helped me?" "Am I better qualified for my work, after studying this lesson, than I was before?" "Am I an exemplification of the truth I am trying to give the scholars?" "I am trying to teach them to be patient; am I patient?" "I am trying to teach them to be studious; am I studious?" "I am trying to teach them to have a real purpose in their lives; do I have that?" Really, this is the crucial part of a teacher's preparation, for after all, *the teacher's life is the life of his teaching.*

And then, throughout all of the lesson preparation and lesson teaching, there should run the central cord of love, just as the scarlet thread is found in the center of all the cordage used by Great Britain's navy. Love is the hammer that breaks the hardest heart. There is nothing but what will yield if we will put love enough into it. This brings out very clearly the sacrificial part of the teacher's work. No teacher can put his lesson into the minds and hearts of his scholars until he has put himself into the lesson.

Perhaps, in closing, I can emphasize some of the truths indicated above by telling of one of the best Sunday School teachers probably we know anything about. It was the late Ex-Lieut.-Gov. James E. Howard of Connecticut. For many, many years he taught a class in a Baptist Sunday School. It was proverbial that rarely ever was there a member of his class who did not become a Christian if he was not one before, and join the Church. Hundreds and hundreds, under the spell of his wonderful teaching and life, gave their hearts to God. The writer, on one occasion, had the privilege of standing on the platform underneath the portrait of this godly man in a church in Hartford, Con-

necticut, and speaking to the audience, of his great usefulness and exceptional success as a Sunday School teacher.

On one occasion, when Governor Howard was asked the secret of his success, he simply said, "I have no secret. I just keep shelling my pod of P's all the time." When asked to explain his pod of P's, he simply said, "There are five P's in my pod, and I keep shelling them all the time and in this order:

"PLAN
"PREPARE
"PRAY
"POUR OUT
"PULL IN."

These five P's really cover, in condensed form, the substance of what we have said above. It will be noticed that the middle "P" stands for "Prayer," and it is this that dominated the life of this great teacher.

IX

THE ART OF ILLUSTRATION

An illustration should illustrate. This sounds like a very trite saying, but the fundamental principle underlying illustration is contained therein. An illustration to a lesson is like a window to a house. Windows in houses nowadays are not designed for ventilation but for light. An illustration should be like a flash of lightning on a dark night, revealing the path where it is safe to go. Consequently, illustrations should be used sparingly. A house that is all windows is a very poor house. Likewise a lesson that is made up of illustrations, one after the other, is a poorly framed lesson.

An illustration should never be used for the sole purpose of giving an illustration. It should never be used unless an illustration is needed. It is not uncommon for Sunday School teachers to come across a very fine incident or story in their reading which they think would help them to interest their scholars, and, at once, the lesson for the day is either forgotten or is twisted out of its natural channels so as to fit the illustration they have in hand. I heard of a man once who had only one story that he could tell and that was about guns. When he was in a company of people where stories were the order of the hour, and it seemed to be his turn to tell a story, he would have no story at hand on the general subject of the other stories. So, with apparent indifference, he would say that he had no story to tell, and at the same time would stretch himself and snap his fingers, then say, as he snapped his fingers, "That sounds like a gun. Now, speaking of guns reminds me of a story." Then he would exhaust his stock of stories by telling the only one he knew and that was about guns.

Before giving an illustration in a Sunday School lesson, two questions should always be asked: First, "Is an illustration needed?" Second, "Have I one that will fit?" If these two questions can be answered in the affirmative, then give the illustration, but not otherwise. An illustration should be simple, clear, and easily understood. If it must be explained, it is a poor illustration or poorly told. Du Bois has said that an illustration should be apt, vivid, and wholesome; that is, it should fit, it should really illustrate, and it should leave a good impression. On this account, the writer has wholly abandoned all stories and illustrations, in his public addresses, that would tend to send anybody away feeling badly. This means that no stories about stuttering people or referring to deformities, such as hunchbacks, hair-lips, club-feet, etc., will ever be told. It is not kind nor Christian to send some unfortunate person away from the meeting feeling that you might have made your point without reminding him of his infirmity. This is what it means to give a wholesome illustration.

Illustrations should be positive, rather than negative. "Don'ts" are found altogether too much in the diet of our children. Many a "don't" simply suggests a "do," and there is a sort of perversity in children that leads them to do the very thing they are told not to do. I am right well acquainted with a young woman to whom, as a little girl, her mother said, "Don't poke beans up your nose." Not long after that the doctor had to be called to get that bean out! When Mother says to her little boy, as she goes out to make calls, "Don't go near that vase. That's a very precious vase. Mamma prizes it highly," it is altogether possible that when she comes home she will gather that vase up in the dust pan, while all the rest will be intact.

This seems to be the perversity of human nature. I heard of a woman one time who was so given to "don'ting" her children that she said to her maid, "Mary, go and see what the children are doing and tell them to stop it this minute!"

We are often asked where we can find good illustrations. To be sure, there are many books that are filled with illustrations, and some of them are very fine, but the writer, in his own work, has found that for public address the best illustrations are taken from daily life and experience. Looking from the car window reveals illustrations by the score. Passing your window is a freight-car coming down the track, with a man on top at the brake-wheel. How well that illustrates starting a boy in life. That car was started by the engine, started in the direction in which the engineer wanted it to go. There is a man on top of it, at the brake-wheel, to stop it at the right place, perhaps at the elevator. What that engineer did for the car, the home and the father and mother and the teacher should do for the boy or girl—start them on the right track and in the right direction, with power enough to carry them to their destination and beyond, but with a controlling hand, which we call "conscience and reason," to stop them in the right place.

Can we get any illustrations through the car window as we see a man spraying an orchard? Can we apply that to life? What are the ruinous insects that destroy one's life? What kind of spraying is needed to save the fruit?

What does it mean when, through the car window, you are passing a cemetery and see a woman, dressed in black, standing by a new-made grave?

What a fine illustration is found in the scores and scores of sparrows sitting on telegraph wires? They are chattering, chattering away, busy as can be with their own little chatter, and yet wholly unconscious of the great world messages that are passing through the very wire on which they stand. Is this not like those churches that are so busy with their own affairs, they haven't time for the great, world-wide challenge of the Gospel?

The sign at the railway crossing, "STOP! LOOK! LISTEN!"—is that not a fine illustration? Could one have a better text for a talk to boys or girls than that? It may

not be generally known that the great railroad that first adopted it offered a prize of $2,500.00, we are told, for the best railroad crossing sign, and this is the one that was adopted. Hence, those little words cost over $800.00 apiece. Did that mean anything?

What can we learn from the flagman who runs back when the train stops; from the bell-cord that runs through the car and reaches to the engine?

Yes, the best illustrations are usually the homeliest ones. Will the boys understand what you mean when you tell them that some lives are like the fruit-baskets in the window, with the best fruit on top?

Does the keeping of one's glasses clean suggest anything about keeping our hearts in a condition plainly to see the right and wrong?

Snow fences are built before the snow comes, and fire-escapes before the fire breaks out. Is there an illustration in this?

The sign so often seen upon the road—"KEEP TO THE RIGHT"—this has a suggestion.

There are two kinds of illustrations to which we would like to call attention. In one, a plain statement is made beforehand of the thing you are trying to illustrate. For example, you wish to illustrate why it is that some people love God's Book and other people do not care for it. This illustration came to me some time ago, from whom I do not recall but I think from C. D. Meigs. A young lady was presented with a book by an older lady friend. She was very appreciative and showed the book to her mother. That night she undertook to read it, but found it quite uninteresting and laid it down. Some time after that she saw this lady on the street and was quite disturbed lest she should be asked how she liked the book, but she was spared from that embarrassment. Upon coming home, she told the incident to her mother, and said she surely must read that book, lest she be embarrassed some time in the future.

She tried to read it but was not at all interested and gave it up. Later, she became interested in a young man, as has often happened in the past and, after the interesting preliminaries, they were engaged to be married. One day, when clearing up her room, she picked up this particular book and discovered that the name of the author was the name of her lover, initials and all. In her excitement she almost dropped the book. On his next appearance at the house, which was presumably that same night, she asked him if he had written that book and he confessed that it was his own book. As the story goes, she sat up all night and read it, and wondered why she had ever seen a dry line in it! Does that illustrate what we are seeking to illustrate? Isn't the Bible always an interesting Book when we are in love with the Author?

The second type of illustration is one that withholds the purpose of the illustration until after it is fully given, and then the purpose is flashed out in such a way as to make the truth plain, and the illustration makes it stick.

Well do I recall hearing dear old Dr. F. B. Meyer of London, years and years ago, addressing a company of men in Portland, Oregon. He told this story: He was standing on the rear platform of a tram-car ("street-car," we would call it) in London, and he saw a man riding along on a bicycle. He was evidently a novice at bicycling, and the bicycle wabbled from side to side, and Dr. Meyer said he feared the man would run into the car and be hurt. First, the bicycle was over against the sidewalk, and then was close to the car. When the car would stop, the man would get ahead, and then when the car started, the man would be behind. Finally he saw the man evidently trying to reach the back platform of the car. In this he succeeded, and immediately when he took hold of the railing that bicycle straightened up. Then it seemed that the bicycle began to talk, and this was what it said, "I wasn't made to go through the world wabbling from right to left, running

into all sorts of danger. I was made to go straight ahead, in a clear course." Dr. Meyer said that just then the car ran into a long tunnel, in which, for some reason or other, the lights had been extinguished, and they were in total darkness. Though he was standing on the back platform, he could not see whether or not the man on the bicycle was still holding to the car, but when they came out into the broad daylight, there was the man, safe and sound, and he had come straight along with the car, through that dark place. Then all at once Dr. Meyer said, "Just so it is when you really get hold of Christ. You quit your wabbling from right to left and learn to live the straight life, and when you go through the dark valley of the shadow of death, you are sure to come out into the light on the other side. It is our place to hold fast to Christ."

It may be wise to say that some illustrations are overdrawn. Indeed, it is quite possible to make an illustration so strong that the point to be illustrated is obscured. An amusing illustration of this kind is told of a man who went with his wife to a temperance lecture, where the stereopticon was being used. The lecturer threw a drop of water upon the screen, where it appeared magnified to twelve feet in diameter. Of course, it is well known that all pure water is full of animalculæ, or microscopic animal life. These animalculæ were magnified many hundreds of times, until some of them seemed a foot long almost, as they wriggled about. There were more of them than could be counted in that one drop of water. Consequently, it did not look very inviting for one to drink.

Then the lecturer said he would show the wonderful power of whiskey, and he dropped a drop of whiskey into the instrument, and the effect was that it immediately killed all of the animal life and they tumbled down together at the bottom of the picture in a little black spot hardly discernible, and the drop of water now looked bright and clear. We are told that the woman leaned over to her husband and

said to him, "John, I'll never drink water again without putting whiskey into it." Evidently the illustration was overdrawn!

There is also power in an illustration that appeals to curiosity. Nothing I know of will catch and hold the attention of a restless audience like appealing to their curiosity. We find this very often in Christ's talks to the people. They did not know, at first, what He was driving at and were curious to listen to His story, but before He got through they discovered what He was talking about, and oftentimes greatly to their own discomfiture.

What is the best form of an illustration? Evidently, it is by comparison. The thing to be taught is likened to something pupils know about already, and this makes the teaching clear. In other words, the word "L-I-K-E" is the guide to good illustrations. If we say a thing is round, that conveys little idea to a scholar in the class, for it may be round like a tree or round like an apple or round like a hoop, but if we say a thing is round like an apple, the scholar understands immediately what is meant.

This was the form of illustration Christ used most of all. He was teaching men about the Kingdom of Heaven. They did not know anything about it, but He likened it to things they did know about, for example:

The Kingdom of Heaven is *like* a net let down;

The Kingdom of Heaven is *like* a sower who went out to sow his seed;

The Kingdom of Heaven is *like* leaven which a woman hid in meal;

The Kingdom of Heaven is *like* a man taking a journey;

The Kingdom of Heaven is *like* a mustard-seed;

The Kingdom of Heaven is *like* a man who sowed good seed in his field;

The Kingdom of Heaven is *like* the king's marriage-feast;

The Kingdom of Heaven is *like* the laborers that were hired at different hours;

The Kingdom of Heaven is *like* the lost piece of silver;
The Kingdom of Heaven is *like* treasure hid in a field;
The Kingdom of Heaven is *like* the pearl of great price, etc., etc.

In the matter of illustrations, objects have a large place. This method is scientific, for the reason that we learn more through what we see than through any other channel to the brain. It is said that a child learns more in the first seven years of its life than it learns in all the rest of its life. I do not know that this can be established. Many educators say that eighty-five per cent. of our knowledge comes through the eye. Certainly, the method is not only scientific but it is effectual. We learn most and best and quickest in that way.

We learn the relation of things to things. For example, we never read in a book that a tree stands still and a horse walks. It is that kind of knowledge that comes to the child before seven years of age.

The Bible is full of object teaching:—the brazen serpent, the Passover, manna. I have counted no less than one hundred objects in the Bible that are used by way of illustration. Almost every part of the human body is referred to; dozens of animals, as, the camel, the calf, the bee, conies, the birds, etc.; indeed, there is almost no end.

Object teaching is approved in secular schools and is also indispensable in the Sunday School. Here is the place for maps, charts, globes, and especially for blackboards, for they are exceedingly practical. There is no end to the value and use of a blackboard; or, if in a class, a pad of paper with a soft pencil would answer the same purpose. Somebody has said that all that is necessary is to mix brains with the chalk, and this is true. A lecturer with a blackboard and a piece of chalk in his hand can hold an ordinary audience almost indefinitely, whether he makes a mark on the board or not, if he makes a motion every once in a while as if he were going to.

The beauty of illustrating through objects is apparent when we remember how very easily it is done and at what little expense. An apple with a rotten spot in it shown to the children—will they understand? The influence of bad companions illustrated by taking a charred stick and asking the scholar to take hold of it—the hand all black, as a result, teaches the story. One candle used to light other candles; a nail driven in a post and drawn again, leaving the hole; a common, fine thread wrapped about a boy's arms, easily broken at first but if wrapped often enough binding him tight—thus it is with bad habits. The lily bulb and the beautiful flower, side by side, illustrating death and the resurrection—there is literally no end to objects that may be used as illustrations in the class, and no kind of teaching lends itself in better fashion to illustration than teaching God's Word in the Sunday School.

People do not carry flashlights for the sake of carrying flashlights. They are carried for the purpose of illuminating dark places and making the pathway clear. In like manner, an illustration, if it is to be effective, should be chosen and given in such a manner as to illuminate the lesson being taught and not leave the illustration itself as the central thing in mind. An illustration that fixes itself in the mind so strongly that the pupils remember the illustration and not the truth illustrated has been made too vivid or forceful.

I can illustrate this perhaps by stating that a pair of glasses are the best illustration of an illustration of which I know. Nobody buys the glasses to look at. People buy them to look through. By means of the glasses, the lines in the book appear much plainer than they would otherwise. Really, they are no larger, nor bolder, on the page itself, but they appear so because of the use of the glasses. In other words, the thing you want to see is magnified and you forget the glasses that were used to do it. This brings out the thing we are seeking, namely, that an illustration should be looked through and not looked at.

X

THE ART OF ASKING QUESTIONS

A good questioner is invariably a good teacher. Lord Bacon says, "A shrewd question is the half of knowledge." It is our purpose in this chapter to emphasize the importance of proper questions. The question-book is a scepter of power in the teacher's hands.

Good questions always imply thorough preparation. The teachers who are poorly prepared are those who want to talk continually. Thorough preparation makes the asking of questions comparatively easy. One's preparation is determined by the quality of the questions he asks. Questions should be clear and not admit of more than one answer. The best question that can be framed is not one that brings an answer to itself but one which provokes a question on the part of the pupil. This indicates an inquiring mind, which is the only kind of mind susceptible for receiving the truth.

Never tell a scholar what you can get the scholar to tell you by questioning. This is an old adage among teachers, and has not lost its worth by age. Questions call back from the scholar the truth that has been taught. The Jesuits who, as a rule, were adepts at teaching, had a saying that "Repetition is the mother of learning."

Children are living question-marks. Listen to them in the cars or on the street. Their questions come thick and fast, and usually in this order: The youngest children are asking, "What?" When a little older, they ask, "How?" When older still, they want to know, "Why?" Questions on the part of children are Nature's methods of acquiring knowledge, and it is perfectly natural for children to ask

questions. They indicate that the mind is reaching out for the bread that satisfies.

I. SOME SUGGESTIONS CONCERNING THE ASKING OF QUESTIONS

1. *Prepare Your Questions in Advance*

Questions should be short and clear. It is better to write them out and to keep your scholars in mind as the questions are prepared.

2. *Arrange the Questions in Proper Order*

Begin with simple questions; with questions the scholars can surely answer. This creates confidence. Literally, a question is seeking after something.

3. *Always Question the Whole Class, and Not an Individual, At Least Not Until After the Question Has Been Propounded to the Whole Class*

For example, instead of saying, "Charlie, what is the title of our lesson to-day?" say, "Boys, what is the title of our lesson to-day?" without looking at any scholar in particular. Then ask Charlie to answer. Why do you ask Charlie? Because he is the least attentive boy in the class. Ask the second question in the same manner of the whole class. Then call on Charlie again to answer that question. Why call on Charlie twice? Because he is still the least attentive boy in the class. But what if he continues to be the least attentive boy in the class? Give him every question from start to finish. He will soon understand and come to himself when he realizes that inattention draws lightning in the form of a question, his failure to answer which puts him in bad with the rest of the class.

4. *Do Not Repeat a Question If You Are Sure It Was Heard*

The reason for this counsel is that the scholar who is to answer will often take this dodge to gain time and think. After a question has been asked and you are sure it has been heard, it is well enough to wait an instant, so that all can think of the answer, and during that time the scholars will have learned, by experience, that they do not know which one is to be called upon to answer that question.

5. *Avoid Leading Questions That Can Be Answered by "Yes" or "No" or a Nod of the Head*

A question that can be answered without thought is worse than none. For example, suppose the teacher says, "Boys, our lesson to-day is about David, isn't it?" Of course, they will say, "Yes, sir." Similar questions will bring similar answers, until the scholars are quite ready to give the answer which they know the teacher expects, until they run up against a wall and make themselves ridiculous. For example, in my own school on one occasion, our pastor tried this experiment. He questioned the whole school quite rapidly in the following manner: "Scholars, do you think we ought to be regular in attendance?" "Yes, sir." "Do you think we ought to be on time every Sunday?" "Yes, sir." "Do you think we ought to study our lessons at home?" "Yes, sir." "Do you think we ought to bring an offering every Sunday?" "Yes, sir." "Do you think I ought to stop talking to you now?" "Yes, sir." All the time they thought they were pleasing him!

6. *Do Not Ask Questions in Rotation or Always Begin At the Same Place in the Class*

When the scholars understand that you address the questions to the pupils as they sit one after another in order,

those who have a little time before their turn comes will be engaging in other things that are not always conducive to good order.

7. *Question All the Members of the Class*

There are certain "smarties" that are anxious to show off by answering every question the teacher puts. This should not be permitted. There are those who can answer only the simplest questions. Give them simple questions, especially at first, and give the hardest questions to the best scholars. It is altogether wrong to show favoritism in the asking of questions, wrong to those who answer and wrong to those who are relieved of the responsibility. In books on this subject, we are told about the "colorless" question. This is a question that stands upright and does not lean toward the answer.

8. *Give As Little Information As Possible in the Question and Require As Much Information As Possible in the Answer*

How well I remember Prof. H. M. Hamill, as he used to elaborate this thought. For example, in trying to bring out, by questioning, the truth contained in the following sentence: "Pilate was the Roman Governor of Judæa," the teacher might ask the question in this manner, "Who was the Roman Governor of Judæa?" In this case, the teacher gives three-fourths of the teaching of that sentence and asks the scholar to give but one-fourth. The proper method of asking the question would be, "Who was Pilate?" The scholar may not give the complete answer but other questions will bring forth the answer. The scholar may say, "Pilate was a governor." Then the teacher could say, "What kind of governor?" This would bring out the fact that he was a Roman Governor; then a further question. if necessary, "Governor over what country?" Then we would have the

whole truth brought out, by questions, that Pilate was the Roman Governor of Judæa.

II. DIFFERENT KINDS OF QUESTIONS

There are three different kinds of questions: First, preliminary questions. These open the way to the subject under discussion. Next come examinational questions. These seek to test the present knowledge of the pupils. Then finally come instructive questions. These are the sort that seek to give instruction by bringing it out in the answers to the questions. Dr. A. F. Schauffler, of New York, on many occasions used the following illustration on this point:

It was not in a Sunday School but in a day-school and the subject under discussion was the uses of oil. He did not tell the pupils any of the uses of oil but sought to bring out its uses by questioning. He asked if any of the scholars had been sick. Of course, many had. By changing his question in various ways, as to what they took to make them well, after a while he would secure the answer, "Oil." Then he would put on the blackboard, "We have learned one use of oil. What is that?" and the scholars would say, "As medicine." Then again he would ask whether any of them had a sewing-machine at home, or a lawn-mower. They would be quite willing to talk about their sewing-machine or lawn-mower. By deft questioning, he would find out what they did when it didn't work right. They would use oil. Then they had discovered a second use for oil, namely, oil is a lubricator. In like manner, by questioning, he would bring out the fact that oil, especially in the early days, was burned in lamps and thus was used for illuminating, and then that it was used in paint, or for manufacturing purposes.

It may be taken as a rule that the mind generally refuses to receive and certainly refuses to retain any isolated knowledge. Therefore, the questions should be related one

to another, and should begin with knowledge that is familiar to the pupil. One of the finest illustrations in this matter is taken from Socrates, who was the great catechist or questioner. In Plato's Dialogues, we read of one of Socrates' disciples, named Meno, whom Socrates had been probing with questions until he felt uncomfortable because he could not answer them. Then the following dialogue takes place between Meno and Socrates:

MENO: "Why, Socrates, you remind me of that broad seafish called the torpedo, which produces a numbness in the person who approaches and touches it. For, in truth, I seem benumbed both in mind and mouth, and I know not what to reply to you, and yet I have often spoken on this subject with great fluency and success."

In reply SOCRATES says little, but calls to him Meno's attendant, a young slave-boy, and begins to question him.

"My boy, do you know what figure this is?" (*Drawing a square upon the ground with a stick.*)

"Oh, yes. It is a square."

"What do you notice about these lines?" (*Tracing them.*)

"That all four are equal."

"Could there be another space like this, only larger or less?"

"Certainly."

"Suppose this line (*pointing to one of the sides*) is two feet long, how many feet will there be in the whole?"

"Twice two."

"How many is that?"

"Four."

"Will it be possible to have another space twice this size?"

"Yes."

"How many square feet will it contain?"

"Eight."

"Then how long will the side of such a space be?"

"It is plain, Socrates, that it will be twice the length."

"You see, Meno, that I teach this boy nothing, I only question him. And now he thinks he knows the right answer to my question; but does he really know?"

"Certainly not," replied Meno.

"Let us return to him again. My boy, you say that from a line of four feet long there will be produced a space of eight square feet; is it so?"

"Yes, Socrates, I think so."

"Let us try, then." (*He prolongs the line to double the length.*)

"Is this the line you mean?"

"Certainly." (*He completes the square.*)

"How large is become the whole space?"

"Why, it is four times as large."

"How many feet does it contain?"

"Sixteen."

"How many ought double the square to contain?"

"Eight."

After a few more questions, the lad suggests that the line should be three feet long; since four feet are too much.

"If, then, it be three feet, we will add the half of the first line to it, shall we?"

"Yes." (*He draws the whole square on a line of three feet.*)

"Now, if the first square we draw contained twice two feet, and the second four times four feet, how many does the last contain?"

"Three times three, Socrates."

"And how many ought it to contain?"

"Only eight, or one less than nine."

"Well, now, since this is not the line on which to draw the square we wanted, tell me how long it should be."

"Indeed, sir, I do not know."

"Now observe, Meno, what has happened to this boy; you see he did not know at first, neither does he yet know. But he then answered boldly, because he fancied he knew, now he is quite at a loss; and though he is still as ignorant as before, he does not think he knows."

Meno replies, "What you say is quite true, Socrates."

"Is he not, then, in a better state now in respect to the matter of which he was ignorant?"

"Most assuredly he is."

"In causing him to be thus at a loss, and in benumbing him like a torpedo, have we done him any harm?"

"None, certainly."

"We have at least made some progress towards finding out his true position. For now, knowing nothing, he is more likely to inquire and search for himself."

III. THE QUESTIONS OF JESUS

A study of Christ's questions will help us very much. We notice that they had three characteristics. First, they were original. They came out of His life. They reflected Himself. They were not formal.

In the second place, they were practical. They brought men face to face with the truth. They made men think in terms of everyday life. They were thoroughly adapted to those to whom He was speaking. For example, to the crowd He said, "What shall a man be profited if he shall gain the whole world and forfeit his life?" To silence the Pharisees, He asked, "The baptism of John, whence was it?" and the Pharisees were completely frustrated by his question. To test His own Disciples, He asked, "But whom say ye that I am?" Thus, by questions, He revealed His listeners to themselves.

In the third place, Christ's questions were personal. They got under the ribs and into the heart. They cut like a knife. To the lawyer who questioned Him, tempting Him, He replied with another question, namely, "What is written in the law? How readest thou?" This put the lawyer in the position of self-defense. In answering the Sadducees who had propounded to Him the question, "Whose wife shall she be?" He replied that in heaven they are not given in marriage. In answering them because of their unbelief in the Resurrection, He said, "God is not the God of the dead but of the living."

We shall learn very much by studying the questions of Jesus and the answers that He gave to the questions pro-

pounded to Him. Furthermore, we should study our own questions and criticize our own methods. "Without criticism, bad methods become permanent." Christ was the ideal questioner, and points the way to ideal answers.

In closing, we might say that questions unanswered are not easily dismissed from the mind, and thus it is very desirable occasionally to send the scholars away with a question in their minds that they cannot answer. Suppose, with a class of bright young boys or girls, the teacher should dismiss the class with these three questions for them to think about during the week:

"Where did I come from?"

"Why am I here?"

"Where am I going?"

Surely such questions as these would come to mind many times during the week before that class met again.

Good questions make good teaching.

XI

A NEW VOCATION—DIRECTOR OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

All hail to the Grand Army of the Kingdom!

This "Grand Army" is composed of the million and three-quarters or more of Sunday School officers and teachers of North America. It is made up of men and women and young people of varying ages, qualifications, ability, training, and fitness. Many of them fall far below the recognized standards of efficiency, and some of them realize it. Nevertheless, we have only words of highest commendation for this "Grand Army" of volunteer workers in the Church. It is quite the fad with some Sunday School specialists to "knock" the teachers and the teaching in our Sunday Schools. The writer does not desire to be classified among the "knockers." While we realize the limitations, lack of preparation, lack of consecration, on the part of many of the Sunday School workers of America, the fact nevertheless remains (in our humble judgment) that the Church of God cannot produce another million and three-quarters of workers who are as faithful, efficient, and devoted as this great army of Sunday School teachers and officers. You cannot get people up by knocking them down. The apple tree which is clubbed the most usually is not the one that bears the best apples.

There are a number of would-be leaders in the field of religious education who are continually complaining of the poor teaching that is being done in our Sunday Schools, while they themselves do not even attend the school at all, much less undertake to teach classes or to direct and improve

the work of religious education in their own Churches. Again, I say, "All hail!" to the Grand Army of the Kingdom.

PRESENT CONDITIONS

Notwithstanding what we have said above, the fact remains that right here, in this matter of religious education, is the weakest spot in the Sunday School work of the world, and for the following reasons:

1. The Church, as such, has not yet recognized the strategic place occupied by the Sunday School, as is indicated by the fact that approximately only one Church member in four is even a member of the Sunday School in any capacity, and also that of every dollar contributed by Church members for the general support of the Church work, only about two cents is devoted to the Sunday School, according to the Interchurch surveys.

2. As a result, the Sunday School is often treated as a side issue, and, in some places, kicked about like a football, with inadequate equipment and such fragments of time as are not needed for the other features of the Church work, and often obliged to provide for its own needs.

3. The importance of religious education has not gripped the Church in a vital way as a necessary remedy for the laxness of family religion and home training. The Church has not yet fully realized that a Christian citizenship is the only thing that can save this world from ruin, and that it cannot escape responsibility in this matter.

4. Comparatively few of the Churches are taking seriously the matter of leadership-training, so that the great bulk of our Sunday School teachers are still lacking in specific preparation for their tasks, although many of them are fine teachers, and the vast majority are earnest, devoted, consecrated souls.

5. In short, the Church is not fully awake to the fact

that its very life depends upon the religious education and training of the children and young people, and that without the Sunday School or something else to take its place, the Church itself cannot permanently survive.

THE DAWN OF A NEW DAY

However, a new day is dawning for which we should rejoice. The Church is beginning to see the light. Many of the leaders are recognizing the importance of religious education as the hope of the Church, and are governing themselves accordingly. The evidences of this are numerous and compelling; for example:

1. New Sunday School buildings are more and more coming to be constructed from the inside out, and not from the outside in; that is to say, they are being built for efficiency and for the convenience of those who are to occupy them, and not simply to attract the admiration of the passers-by on the street, nor to display beautiful stained-glass windows. The Sunday School is coming to be recognized as a *school,* which must be properly housed and equipped for that purpose.

2. More books and periodicals on religious education and related subjects are being written by our forward-looking men and women, and published by leading organizations—denominational and interdenominational—than ever before. These probably exceed in number, at present, those in any other department of Church work.

3. Colleges and seminaries are putting in departments of religious education for the training of leaders, and they are coming to be among the most popular departments of their work, and are attracting, in large numbers, men and women of high devotion and keen minds. Likewise, independent schools for this specific purpose are growing in numbers and in membership.

4. Summer training schools and training camps—denom-

inational and interdenominational—are springing up everywhere in answer to the demand for a trained leadership in Church and Sunday School work, and, for the most part, with capacity attendance.

5. Teacher training in the local Churches and through community training schools is taking on new life, and the standard teacher-training courses recently adopted are now up to very high standards of educational efficiency.

6. Week-day Schools of Religion, in numbers and enrollment, constitute what might almost be called the modern miracle in religious education. Our readers are familiar with notable examples scattered throughout the country. These week-day schools are not an accident; they constitute an attempt to meet the growing and imperative demand of our day.

7. Daily Vacation Bible Schools are multiplying. What we have stated above, concerning Week-day Schools of Religion, may be stated with equal emphasis concerning these Vacation Bible Schools. Many have an idea that the children prefer to use their entire vacation in idleness, but the fact remains that wherever these Vacation Bible Schools are properly conducted and efficiently managed the children are eager to attend, and the results are beyond computation.

TRAINED LEADERS A NECESSITY

Leaders especially trained for their task are as important in religious work as in business or the professions. Indeed, more so. Note how rapidly the various experts are coming along in the lines of wireless telegraphy, the radio, etc., and also the growing demand for directors of religious education in the local church. Here and there, for the past twenty-five years, individual churches with a vision have been seeking for directors of religious education. Many have employed such leaders, or supposed leaders, and have been obliged to let them go because of their inadequate training

and their unfitness for the work, although there are many notable examples of fine efficiency.

Those in charge of colleges and the various types of training schools mentioned above have the one story to tell: namely, that they are wholly unable to supply first-class leaders as rapidly as they are being called for. I have no hesitancy whatever in stating, as my firm belief, that within ten years the demand for thoroughly high-grade and well-trained directors of religious education in local churches will exceed the supply tenfold, unless more of our fine young people get the vision of this opportunity and challenge for Christian service. Indeed, it is now upon us. There will still be a great demand for directors of religious education in churches that cannot afford to employ them on living salaries, and many will qualify themselves to take these places, but this really becomes an *avocation,* instead of a *vocation.* There are many who are not obliged to work for a salary, or a full salary, who will see the opportunity and fit themselves for the position of director of religious education in the local church, as an avocation, as many Sunday School teachers and officers are doing now.

To my mind, the position of director of religious education offers the finest opportunity and challenge to multitudes of our splendid young men and young women, and I cannot express too strongly my conviction that we are facing here a vast and almost unoccupied field that is white unto the harvest.

A UNIFIED PROGRAM OF RELIGIOUS EDUCATION

All too long the Sunday School and the Church have been considered apart, and not together. The Church is a unit, and the program of the Church's activity should be a unified program. Various features of this program will deal with various subjects, just as the curriculum of a great institution of learning treats of various subjects, and is, never-

theless, a unified curriculum. The Sunday School is the Church engaged in one of its principal activities. The same can be said, in varying degree, of the young people's society, the woman's missionary band, the men's club, etc.

This new officer of whom we are speaking—the director of religious education—should occupy a relationship to the whole Church and all of its activities along educational lines. He should be under the direction of a competent committee which represents adequately all the various features of the Church, including the Church as such, the Sunday School, and the young people's society, ladies' aid society, literary society, missionary society, men's club, etc., etc. This committee should be well organized. Very often the minister will be the chairman of the committee (not necessarily so), and it will have a recording secretary. The executive secretary, however, of this committee should be the director of religious education. The Committee on Religious Education should have regular, frequent, and unhurried meetings. Here is a wide and fruitful field, for the most part unoccupied at present. This Committee on Religious Education will address itself, among others, to the following tasks:

1. The general reading of the members of the Church, by recommending specific books to be read at specific times by specific groups.

2. The placing of the denominational Church paper in every home of the Church, and such other literature as may be agreed upon.

3. Deciding upon the entire course of study for all of the departments and classes of the Sunday School.

4. The selection of the study-book or books for the woman's missionary society, men's club, young people's society, etc., etc. As stated, officially appointed representatives of all of these activities will be members of the General Committee on Religious Education, and will, without doubt, recommend the books that should be read or studied by their

various groups. A general program, made up in this manner, printed in a comely document, setting forth the unified program of religious education of the entire Church, and freely distributed to all members and others interested, will dignify this feature of the work, and go far toward producing most excellent results. *The chief task of the director of religious education is to see that this program, as thus outlined, is carried out.*

Of course, it is recognized that the Sunday School would be the center of attack, so to speak, and this paid director would make many suggestions as to the organization of the school, looking toward efficiency. Nevertheless, he is not, necessarily, nor is it desirable that he should be, the superintendent of the Sunday School. There are too many problems of organization, promotion, discipline, etc., etc., connected with the office of superintendent; so many, in fact, that it would greatly interfere with the efficiency of the director of religious education. This officer should always be heard from in the Workers' Council, and have ample opportunity there and elsewhere to explain and promote the work. He would be much interested in the maintenance of teacher-training classes in the local church, whether he teaches them or not, and would do everything in his power to line up the teachers and workers with other agencies, such as community training schools, etc., that would add to their efficiency.

A REAL DANGER

Many churches have employed a director of religious education, and the whole plan has broken down and been given up, and, in most cases, for the same reason; namely, that the director of religious education was made "a man of all work," and obliged to do many things in addition to the work he was employed to do. It often happens that he is obliged to be assistant pastor, involving occasional preach-

ing in the pulpit, and frequently officiating at funerals, visiting the sick, leading week-day meetings, etc., etc. The work of the director of religious education should *not be combined* with that of assistant pastor if it can be avoided.

THE CALL

It is for this paragraph that this chapter is written. The call into this great, new field of Christian activity should be recognized by young men and young women, just as the call is recognized to go into the ministry or missionary field. It is an attractive and fascinating line of work. Many consecrated young men and women desire to devote their lives to Christian work, and, for various reasons, do not feel that they should enter the ministry or go to a foreign mission field. To all such, the position of director of religious education should hold a great attraction. Many others will look upon it as the best possible opening for their lives, and recognize it as equal to the ministry, foreign mission field, or any other distinctive Christian activity. Our counsel to all such is that they do not rush into the place without sufficient preparation. Time spent at the grindstone is never lost. The full course of religious education in the higher-grade institutions will require four years, and it is a great deal better to give this entire time than to plunge ahead without adequate preparation. Not to heed this counsel is to invite almost sure defeat. The salary should be adequate, and the better the preparation that is made in advance, the higher will the salary be. It may not be as high as that of the pastor, but it should not be far behind it, especially for a thoroughly qualified, high-grade official. Here is the open door for thousands of our young people, and we trust many will enter in. Those who are contemplating fitting themselves for this high office will do well to consult with their pastors, or the officials of their Churches, in order to learn where they can prepare them-

selves to the best advantage. It is well to send away and get the catalogues and printed matter of various institutions, and to do this as far in advance as possible, for many of these institutions are having capacity attendance now, and some of them, I understand, are turning away applicants for lack of room.

In closing, it should be remembered that there is always room at the top in this or any other vocation or calling. It is the mediocre one who usually falls down, rarely one who is thoroughly prepared.

Young people, this may be the challenge for which you are waiting. It may be the place where you can make the best investment of your life. Face the dawn, look to God for guidance, and, with courage and high faith, go forward! But first—get ready!

XII

THE WHY OF TEACHER-TRAINING

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The tasks of the world are done by the people who know how to do them. Knowing how does not come by chance. It takes study—much study and preparation. The Sunday School teacher has entered upon the greatest work in the world: teaching immortal souls, made in the image of God; using the Word of God as his text-book; in the greatest institution in the world, His Church.

The office of the teacher cannot be overestimated. Christ Himself was a teacher, and in His Great Commission, He sends His Church forth to teach everybody everywhere. Hence, we are all living under this command. The teaching of God's Word to immortal souls is not a matter we can take up or lay down at will. It is God's command, and if we have the ability to teach and the opportunity to teach, we cannot refuse to teach without first making our peace with Him.

To-day we are considering the importance of preparing ourselves that we may teach with efficiency. The teacher-training class is the "West Point" of the Sunday School, and should be taken more seriously than it is, for teaching, as we have learned, is the finest of the fine arts. No public-school teacher is considered equipped for the task without special preparation. It should be so with Sunday School teachers, of whom there are approximately three times as many in the United States as there are day-school teachers.

The purpose of all teaching is fourfold:

1. *Instruction*

"Ye shall know the truth."

2. *Salvation*

"And the truth shall make you free."

3. *Character-building*

"Ye also, as living stones, are built up a spiritual house."

4. *Training*

"A workman that needeth not to be ashamed."

We must *know*. We are saved by a great knowledge. "This is life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." We are told to serve the Lord with all our strength and heart and mind, but we oftentimes forget and neglect the *mind*. Some things *must be* in order that other things *may be*. Among the reasons for training in order that we may be efficient teachers are the following:

I. THE FIRST WHY

We must know *why* we teach. The only answer to this is found in God's Word as recorded in the last verses of Matthew's Gospel: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

The clearest and most conclusive answer to the question as to why we teach at all is that it is God's command. The little Church Christ established was commissioned with the great task of carrying the Gospel to every corner of the

world, and the plan divinely laid down was to teach. The two words, "Go" and "Lo" are significant. It is our business to go. Christ has the power to save; we have not; we go and tell the good news. Christ has the power, and He saves, and He alone.

A fanciful story—purely imaginary, of course—is effectively told by S. D. Gordon in one of his charming books. He tells of the return of Christ to His Heavenly Home, after His visit to the earth. Gabriel and He are walking down the streets of heaven one day, talking over what had happened down here. Gabriel asked how the message of His visit was to be carried to all the earth. Jesus replied that He had gathered together a small company of men and commissioned them to tell the good news everywhere. Gabriel seemed to have some doubts. He had been here to the earth himself, a number of times, and thought he knew the conditions. So he said to the Master, "What if they do not do it?" and the Saviour answered, "I have no other plan." So far as we know, there is no other plan. It is teaching, whether done by word of mouth or by the printed page or by the living example.

II. THE SECOND WHY

We must know *what* we teach. God's Word is our text-book, and how little we know about it. We cannot teach who Jesus is, without knowing who Jesus was. It would be unthinkable to permit a public-school teacher to teach arithmetic who did not understand and know arithmetic. It is paradoxical to say that we can know the Bible, for it has depths even yet unfathomed, and nobody thoroughly knows the Bible. Nevertheless it is possible for almost any one to acquire a working knowledge of our great text-book. God's great plan for the salvation and redemption of the world runs through the entire Book, from start to finish.

It is not the purpose of this address to refer to the details

of Bible study. They are laid down in books that are neither expensive nor difficult, and every teacher who undertakes the responsibility of a class should prepare for the work as thoroughly as possible. This requires study of the Bible in a systematic way, and particularly study of the immediate lessons we are to teach.

We are talking about teacher-training, and a teacher-training class is the quickest, easiest, and surest way to arrive at this knowledge.

III. THE THIRD WHY

We must know *whom* we teach. We are teaching immortal souls. They will live to tell the tale in another world. We must understand the processes of the mind—what attracts, what repels, the simple and yet delicate processes by which the mind operates to appropriate new truth. This is commonly called "psychology." Somebody has said, facetiously, that psychology is putting what everybody knows into words nobody understands. Nevertheless, the dominant principles by which truth can be put into the mind are not difficult to discover. We should not be scared by that big word, "psychology."

I sometimes feel that the best psychologists in the world are known by the homely name of "Mother." They know the peculiarities of their children and the processes of their mental development better than any one can tell them. The mother knows, without even the study of books, which of her children requires patience, which one guidance, which one warning, and which one now and then may need the "horticultural" treatment. I used to think my parents were inclined that way a little too much.

There is no more delicate process in the world than teaching. There is a skill about it that is fascinating. The mind first must be made receptive for the truth, and then the truth laid down within its grasp, with apt presentation and illustration.

IV. THE FOURTH WHY

We must know *how* to teach. There are fixed laws for teaching. Cramming facts into a head is not teaching. While it is a mysterious process, it is not beyond our reach, but we must know how to teach. The world pays honor to the man or woman who knows how, not only to teach, but to do anything. The people who know how are always busy. Teaching power is not to be had in sealed cans, by the dozen, nor is it dispensed in tablet form. There is no royal road to teaching.

First of all, we must teach what is really worth teaching, and in Sunday School work, only that is worth teaching which has a bearing on lives and can be assimilated.

By reading the Gospels, we learn, from Jesus, not only what to teach, but how to teach. He was the Master Teacher.

Genuine teaching quickens the mind and creates the desire for knowledge. The real teacher leads the scholars through the meadow, telling of its wonderful beauty, until they themselves ask if they cannot stop and gather some of the flowers by the way. Real teaching is leading the pupils by the bubbling brook until they themselves ask if they cannot stop and drink. Those teachers are not the best who communicate the largest number of facts to their scholars, but those who create a hunger on the part of the scholars to know.

All teaching is interesting, and if it is not interesting, it is not real teaching. This is certainly true of Bible teaching. The mind is not a coin to be stamped in a definite form; it is a mine where there lie the nuggets of rich gold, and teaching mines them out.

V. THE FIFTH WHY

We must know how to adapt ourselves to the conditions under which we work. Certainly, they are not usually ped-

agogical. In an ordinary Sunday School, there are more or less interruptions. There is lack of authority, and a very brief time in which to do our work. Only thirty minutes on each Sunday, approximately, is set apart for the teaching period. This amounts to but twenty-six hours a year, provided that both scholar and teacher are there every Sunday. This is wholly inadequate. Roman Catholic children receive annually two hundred and twenty hours of religious teaching; and Jewish children three hundred and thirty-five. It is no wonder that the Catholics and Jews hold their children to their faiths. Not only this, but the school life is short. Probably not half of the children and young people in the Sunday School spend more than half their time there during the day-school ages. On this account, the teacher must be exceedingly wise and exceedingly earnest. He must learn how to put himself into the lesson and teach not only by precept but by example.

Now all of these conditions are adequately dealt with in a regular teacher-training course. The Standard Course now recognized by the International Council of Religious Education and the leading denominations consists of one hundred and twenty lessons, and covers approximately three years of time, forty lessons to each year.

VI. THE SIXTH WHY

We must know the "how" of teacher training. The only way to solve the teacher problem of any Church is to maintain a teacher-training class or, in large schools, more than one such class, and carry them on regularly every year from at least October until May.

All too often, when this class is organized, the doors are open for anybody who desires to take the course. This method is unwise and ineffective. The better way is for the Pastor and Superintendent to call together the teachers of the classes of young men and young women; then lay

before them the importance of a trained leadership; and ask them to suggest the one or two or more young men or young women of their classes who, they think, have the right kind of ability to become teachers. These names are passed on to the Superintendent or Pastor or the Director of Religious Education. The young people themselves know nothing about this selection as yet. Then the young people are notified that they are to meet the Pastor, or some one else commissioned to talk to them, and at that time the challenge is laid before them. They are notified that they have been officially nominated for the highest office in any Church, barring that of the Pastor, and then they are asked whether they are willing to take the matter seriously enough to fit themselves to become teachers. If they are, they are formed into a class, and their names are given to the Church as those who have been officially set apart for this purpose. The very finest teacher available will be chosen to lead them. The entire group will be together as one class, and take up the work of the year, which consists of forty lessons —ten, each, on the Bible, psychology, pedagogy, and the study of the Sunday School as an institution. They should meet in a room by themselves and at the Sunday School hour. By selecting this hour, you have solved the troublesome question as to time and place. It is exceedingly difficult to maintain a teacher-training class on a week-day night, for some of the members will surely have engagements that will interfere with the work; not so on Sunday.

The class, having started its work, should be guarded and never allowed to be interrupted. It is absolutely wrong to take supply teachers from the training class. Such procedure will chill the ardor of the students, and the class eventually becomes ineffective. Better let a class sit without a teacher or send them home, on a given Sunday, than to break up your teacher-training class in this way.

At the end of the first year, honor those who have completed the work satisfactorily.

The second year is very much like the first year, only more advanced, the class remaining all together. The third year is given up largely to individual study and specialization. Those who are planning to teach little children will have one book of study; those who are planning to teach adults, still another; and the same is true of those who will work with young people and others in administrative offices. In other words, the third year is a year of specialization.

At the end of the course, a graduating exercise should be held that will do honor to those who have done this arduous piece of work. It should be held in the Church, at a regular Church session, perhaps Sunday night, with suitable addresses and recognition, together with the presentation of diplomas.

This seems like a slow process to secure efficient teachers in the Sunday School, but it is the swiftest process known. The superintendent of a very large Sunday School numbering over twenty-five hundred has told me repeatedly that they never had a class for which they did not have a teacher who had been trained in one of their own training classes, and there were usually graduates of this class ready to take up new classes that were formed.

In closing, may I say what I said in the beginning, that the teacher-training class is the "West Point" in the Sunday School, and without it the standard of teaching will not be what it should be. A teacher-training class need not be large. A half-dozen is a good class; twenty will be better, but do not give up because the class is not large.

When we consider the conditions under which Sunday School teaching must be done, it becomes more and more apparent that the teachers must be trained in order to be masters of the situation. Conducting a teacher-training class requires persistence, determination, and ability, but it is the royal road to success in Sunday School work.

XIII

THE SUNDAY SCHOOL AND MISSIONARY TRAINING

"It is the whole business of the Church, and it is the business of the whole Church to carry the whole Gospel to the whole world as speedily as possible."

"The Church is under marching orders, and should have no mind of its own, except as that mind is really the mind of Christ."

"The Church is out for business, or it has no business to be out."

Christ said, "Go—teach." Go everywhere; teach everybody. He said it to the Church—to the whole Church—to the Church then and the Church now—*to you and to me.* We must do it, or be disobedient to our Lord. The Church needs a vision of the world through the eyes of Jesus Christ.

What do our schools know about missions, as a rule? In the average school, missions mean money, and a missionary is a beggar. A missionary is presented to the school, and he will tell some stories that will make them laugh or cry or both, and then ask them for some money. This is not Christ's estimate of missions. The Church has been very remiss in this matter, and is just beginning to learn the value of missions among the children in non-Christian lands.

Bishop Taylor, on his return at the close of an eventful and successful life as a missionary, said that if he had to give his life over again, he would preach almost wholly to the children. Dr. James L. Phillips, the Sunday School missionary to India, used to say, over and over again, that

the Sunday School was the underminer of paganism. He meant that the teaching of God's Word to the children is the best and most effective type of missionary work.

But the results in the field are not those that concern us most just now. We are all familiar with a statement that has been ofttimes quoted, when a man who did not believe in foreign missions asked a minister if he didn't think God could save the people in foreign fields without our troubling about them. The minister's answer was, "It is not a question as to whether they can be saved or not in that way. The real question is, 'Can the Church at home be saved if we do not obey God's explicit command to go into all the world and preach the Gospel to every creature?'"

Dr. Dawson, in his remarkable book, entitled, "A Prophet in Babylon," says, "Churches, like armies, live by conquest. When conquest ceases, mutiny begins." This is true, indeed. Horses cannot kick and pull at the same time; neither can Churches. When Churches are in a quarrel, they are not saving souls. When they are doing their legitimate work and are interested in soul-saving and the propagation of the Gospel, they are not quarreling.

The Church has been slow to learn the real value of missions. The strongest testimonials for missions are from those who are the most familiar with missions, especially those who have themselves been missionaries:

"The world has many religions; it has but one Gospel."—*George Owen.*

"All the world is my parish."—*John Wesley.*

"I see no business in life but the work of Christ."—*Henry Martyn.*

"We can do it if we will."—*The Men of the Haystack.*

"We can do it and we will."—*Samuel B. Capen.*

"The bigger the work, the greater the joy in doing it."—*Henry M. Stanley.*

"I am in the best of services for the best of Masters and upon the best terms."—*John Williams.*

"Nothing earthly will make me give up my work in despair."—*David Livingstone.*

"The greatest hindrances to the evangelization of the world are those within the Church."—*John R. Mott.*

"Prayer and pains, through faith in Jesus Christ, will do anything."—*John Eliot* (on the last page of his Indian grammar).

"What are Christians put into the world for except to do the impossible in the strength of God?"—*General S. C. Armstrong.*

"Christianity is a religion which expects you to DO things."—*Japanese Saying.*

"Let us advance upon our knees."—*Joseph Hardy Neesima.*

"Tell the king that I purchase the road to Uganda with my life."—*James Hannington.*

"I am not here on a furlough; I am here for orders."—*Hiram Bingham,* Brooklyn, October, 1908.

"The medical missionary is a missionary and a half."—*Robert Moffat.*

"Every church should support two pastors—one for the thousands at home, the other for the millions abroad."—*Jacob Chamberlain.*

"I will place no value on anything I have or may possess except in relation to the Kingdom of Christ."—*Livingstone's resolution made in young manhood.*

"Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen."—*Mr. Wong.*

"The word 'discouragement' is not to be found in the dictionary of the Kingdom of Heaven."—*Melinda Rankin.*

"We cannot serve God and mammon; but we can serve God with mammon."—*Robert E. Speer.*

"The prospects are as bright as the promises of God."—*Adoniram Judson.*

"Your love has a broken wing if it cannot fly across the sea."—*Maltbie D. Babcock.*

"The natural order is, first—Bible study, which *reveals* God's purpose and man's obligation; second—mission duty, which *illustrates* God's purpose and man's obligation; third

—the study of systematic and proportionate *giving* which is the *method* of God's purpose and man's obligation."—*Franklin Goucher.*

"It is manly to love one's country; it is godlike to love the world, 'for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.'"—*Franklin Goucher.*

"It is estimated that only 20 per cent. of the Sunday School scholars are brought into the Church, while in the Sunday School, and only 20 per cent. join the Church after leaving the Sunday School. That is, on the average, in every Sunday School class of five, one is converted while in the school, one after he leaves the school, and the other three go from the teacher, unsaved."—*Franklin Goucher.*

"Of the children committed to Christian training in pagan lands, more than 96 per cent. of those in the orphanages and 75 per cent. of those in the boarding schools become Christians, while 90 per cent. of the inmates of the Protestant orphanages in this country are brought into the Church."—*Franklin Goucher.*

A chieftain in India sent word to a missionary board, as follows: "Send us more missionaries and less rum!"

But how shall our Sunday Schools be taught in an interesting and compelling way about missions, so that they will really become intelligent on this subject and deeply interested in what it stands for? It seems to me there are five steps, and they are as follows:

I. THE SCHOOL SHOULD KNOW

We have a duty here, because our scholars, as a rule, have far less systematic information about missions, their methods, and challenge, than they should have. We are never interested in things about which we do not know. "No information, no inspiration." In order that the school may know, certain things are necessary, and we would like to suggest the following:

A Missionary Department. Select an interested young man or woman to be the head of a missionary department. This department will be really a missionary committee composed of this chairman and persons selected to represent the various departments of the Sunday School. Most of them, of course, will be grown people, and none of them should be real small children.

This missionary superintendent and committee will make it their business to spread missionary information and enthusiasm wherever they can. If possible, they should have a room set apart for their particular purpose. In this room would be missionary material, including a missionary library. There should be books for the teachers, as well as the scholars, and no books printed are more interesting or compelling than books on missionary themes. The following are given simply as samples:

The Life of John G. Paton.
Topsy-turvy Land.
In the Tiger Jungle.
Children in Blue and What They Do.
Old-time Student Volunteers.
Cycle of Cathay.
Uganda's White Man of Work.
New Lanterns in Old China.
Thinking Black, etc., etc.

Then there are missionary periodicals that could be provided, and leaflets without number, missionary maps, charts, pictures, curios—all of these can easily be provided and at small expense. At given times, individual classes could be taken into this missionary room and shown the curios or given a lesson from the charts and maps. In many schools, those who manifest a special interest in missions are put into a missionary training class, and there are many books that can be used for this purpose, such as Trull's books, missionary programs, etc., etc.

Perhaps once a quarter there should be a Missionary Sunday, when this committee will have charge of a missionary program conducted in the various departments in such a way as not to interfere with the lesson study period.

II. THE SCHOOL WILL PRAY

We never pray about things about which we do not know. The missionary knowledge will create an interest that will lead the school to pray along the line of its information. Knowledge of a given field makes a good track on which our prayers will run. Missionary prayers in a Sunday School should be specific. If a school is particularly interested in Japan, the prayers should be about Japan. The same would be true of any other country. It is a rare thing for interest to be maintained in a given field without knowledge of that field in advance and without its being followed by gifts. Special mention of the missionary fields in which the school is interested should be made every Sunday, so that the scholars will be perfectly familiar with their particular field and their part in helping it.

III. THE SCHOOL WILL PAY

Where the heart is, the money goes. The gifts likewise should be specific and usually through the regular channels of the Church. The paying should be done intelligently, systematically, and generously. Oftentimes the children give because it is a missionary day and they do not know what the money is for. This is all wrong, and this condition will not exist if the school has been properly instructed.

The writer knew of a school where, in the primary class, a missionary offering was taken on the first Sunday of every month and on that day the scholars were given little picture-cards. When the class was asked one day what the money

they were giving was used for one of the scholars replied, "To buy the cards we take home with us." That was not true at all but that was the impression, because they had not been properly instructed.

At this point we want to consider what it would mean to give proper instruction in Christian giving. There is no appeal like the missionary appeal. The Sunday School enrollment of North America is twenty millions in round figures. If these twenty millions of people would add to their regular offering two cents per week for missions, in addition to what they are now giving, it would total more than $200,000 in a year.

The best way to give is by the duplex envelope, asking a special pledge not only for the support of the local work at home but a separate pledge for missions, and keep an account with each contributor, no matter how old or how young. Dr. Franklin Goucher said, "Young people should receive as definite instruction in systematic and proportionate giving as they do in mathematics or in any other of the exact sciences, and they should have as definite exercise in giving as they do in praying, singing, or any other form of worship." The Church has not been trained to give as as it should have been trained, and our opportunity is in the Sunday School with the young people. Dr. Goucher has told us that 92 per cent. of the members of the Christian Churches in the United States were gathered into its fellowship before they were twenty-three years of age, and the great majority of them before they were eighteen. Less than 20 per cent. of those who pass twenty-three years of age without a personal identification with Christ ever become Church members.

These three steps—KNOWING, PRAYING, PAYING—are absolutely vital to missionary instruction, and they work together naturally.

Dr. M. G. Brumbaugh, formerly Governor of Pennsylvania, tells the following incident after he had been in Porto

Rico for a time, representing our government in the reorganization of its postal system. He was telling the story of Porto Rico and its needs to a class of boys in a Sunday School. It seems that the class was organized, and after the address one of the boys arose and, addressing the chairman, made the following significant speech: "I *know* more about Porto Rico than I ever knew before. I *feel* that we ought to help them. I *move* that we send them $10.00 from our treasury." This was a perfectly natural order.

The "Missionary Review of the World" gives some startling facts about China and the Chinese. Every third person who lives and breathes upon the earth is a Chinese. Every month in China 1,000,000 souls pass into Eternity. Of the 2,033 walled cities of China 1,557 have no resident missionaries. Tens of thousands of towns and villages have no center of Gospel light. After a century of work, out of every 1,000 people 999 have no Bible, and this would be true even if every copy printed were still in use. Surely such facts ought to move the hardest heart to compassion. And compassion ought to move the most reluctant life to action. It is said of the Lord that when He saw a leper He had compassion upon him. And then the Scripture adds: "He put forth his hand and touched him."

The late Dr. J. H. Jowett said, "He that loseth his Bible —in China, Japan, India, etc., shall find it." The purpose of our Christian religion, according to Max Mueller, is to erase the word "barbarism" from the dictionary of mankind and replace it with the word "brother."

With these three steps clearly in mind, we may now proceed to the fourth step in the development of our missionary program.

IV. THE SCHOOL WILL GLOW

That is, it will develop life and show an interest it has never shown before. Illustrations are very, very numerous

along this line. The way to get life is to give life. All are familiar with the story of the man who was freezing to death in the Alps. He had lost his way. As he lay down in the snow to die he discovered a log ahead of him, covered with snow, and decided to creep to that log and lay his head upon it for a pillow as he died, for he felt sure that death was coming. As he laid his head upon the log it did not feel like a log, and, brushing away the snow, he found a man. He supposed he was frozen to death but, upon examination, found yet the signs of life and, with tremendous energy, he went to work to bring that man to life. He did everything he knew, rolling him over, rubbing, chafing, slapping, again rolling, etc., etc. For two hours he worked away at this man, and the man finally came back to life again, but the first man who had given up to die was tingling with life. The blood was rushing into his fingers and toes, and he had no thought of dying now. How did he get that life? By trying to put life into somebody else.

The Bible story of old Elijah is familiar to all—how he was discouraged and lay down to die. He saw a woman gathering some sticks and asked her to give him something to eat. She replied that she could not do it, for she was gathering some sticks with which to prepare the little oil and meal she had left in her house, and this her boy and she would eat and die, for they were at the end of their supplies; but the man of God said, "Make me a cake first." This she did, and, as a result, the oil and the meal wasted not, and there was not only enough for the old servant of God but to sustain the life of herself and her family indefinitely! The Church that will "make a cake for God first," and give a real, valid place to its missionary program will GLOW. It is a serious question whether a Church can justify itself in expending more money upon its own local support than it spends for the great world-wide missionary work of the world. The day is coming when the

Churches will recognize how remiss they have been in this matter.

V. IT WILL GROW

The Church or Sunday School that "makes a cake for God first" will not only glow but it will GROW. When it gets the real vision of God's purpose in the world—that the world is to be saved through the preaching of the Gospel, the Church will not only have life, but it will have strength and numbers and wealth. The Church that starts on a giving contest with God will always come out second-best. The Church and Sunday School that do most for other people will accomplish the most for themselves.

In an African tribe where there were a number of Christians, one of them was persecuted, and fled to the missionary's home. He stayed with the missionary a while and then wanted to go back to his tribe. When the missionary remonstrated, the African told him the following legend:

"The animals met in convention in the forest to have a discussion because there was no water.

"A turtle said, 'I know where the water is.'

"The lion, in answer, struck him with his paw and knocked him several feet.

"The turtle slowly crawled back and said again, 'I know where the water is.'

"The elephant stepped upon him and, the earth being very soft, he sank into the mud and was not much hurt.

"Again the turtle asserted himself, and said, 'I know where the water is.'

"The gazelle said, 'Show me where it is.'

"Then they all followed the turtle and the gazelle and got the water for which they were perishing."

The native Christian said, "I am the turtle. I know where the Living Water is and want to show them the Way."

XIV

METHODS OF SUNDAY SCHOOL EVANGELISM

Sunday School evangelism, as we understand it and shall endeavor to speak of it in this chapter, consists in bringing the scholars to a recognition of their proper relationship to God and to a deliberate decision to follow and serve Him. There are many processes by which this can be brought about, and we wish to refer to a few of them here.

I. THE REGULAR SERVICES

The more I see of special methods in evangelism in the Sunday School and out of it, the more I believe in the regular services. There is nevertheless a place for the regular evangelistic campaigns, though they lend themselves to salvational evangelism more largely than the Sunday School does, while the Sunday School emphasizes educational evangelism. Both are essential and effective when properly carried on.

The Sunday School is opposed to the hot-house method of evangelism and is not disposed to operate along that line. The highest type of Sunday School evangelism, to my mind, consists in spiritualizing and vitalizing the regular sessions of the school. The whole atmosphere must be conducive to this end. The normal conditions are best, and if we can create an atmosphere in our Sunday Schools (which is altogether possible and widely practiced) that makes it easy for young people to recognize the claims of Christ and perfectly natural for them to step out into the Christian life—that is the ideal.

We are told in the Book that God's Word will not return unto Him void. Good teaching always brings results, whether we see them to-day or not. There never was a lesson taught in any Sunday School where the teacher sought simply to honor God and do His will, without any effort on his part to take credit to himself but wholly to honor Christ, but what the results followed. The same is true of a sermon.

Whatever other plans may be adopted in a school, and there is room for other plans, nevertheless the very best results will be secured by creating within the school, Sunday after Sunday, throughout the entire year, a warm, devotional, cheerful, uplifting, spiritual atmosphere. It is comparatively easy, in such an atmosphere, for young people to surrender their lives to God in open commitment.

All other methods to which we shall refer are supplemental to this.

II. THE PASTOR'S CLASS

Many pastors find this exceedingly helpful. Certain scholars, chosen by their teachers from various classes and, in some cases, classes as a whole, are formed into what is called a "Pastor's Class." These classes are generally formed in the Lenten season, with a view to bringing the scholars to decision and to Church membership at the Easter festival.

These classes are all right, if properly carried on, and in the hands of a wise pastor they will no doubt be so. They are built upon the fact that the Pastor, by his training, probably is more capable of explaining to the young people what the Christian life really is, what is involved in Church membership, etc., etc., than many of the teachers.

This class is oftentimes held during the week, immediately following the session of the day-school. We like this better than the Sunday plan, although in many schools these

scholars are brought together into a Pastor's Class while the rest of the school are at their lesson study. Unless entire classes are put into the Pastor's Class, this has a tendency to weaken the class work, and we do not think it is as valuable as the through-the-week meeting. However, Pastors' Classes, when properly conducted, always produce good results. Practically all of the leading denominations issue leaflets dealing with this subject, and they may be had at very slight cost.

III. SPECIAL MEETINGS

Comparatively few Christian leaders are capable of carrying on special mass meetings for children in a profitable manner. Children are like sheep; they will follow one another, and many times the results achieved in special meetings are superficial. Nevertheless, when wisely conducted, they have their value.

They should be under the care of a very competent person; they should be wisely conducted, as informal as possible. All high-pressure methods should be avoided.

There are books on children's meetings that are available and valuable. Our only counsel here is that children's meetings should be conducted with great care and by those who understand children.

IV. DECISION DAY

Decision Day is sometimes objected to on the ground that every day should be decision day. While that is true, it is not a valid objection. Every day should be thanksgiving day, but that is not a reason why we should not have a special Thanksgiving Day like the one usually held on the last Thursday in November.

Decision Day has been abused. Nevertheless it has great value, and literally thousands and tens of thousands of boys

and girls have been led intelligently into the Christian life through Decision Day.

Much care and wisdom are required in arranging for Decision Day, and many such a day is ruined and worse than ruined because it is not taken up in the right manner. Occasionally a superintendent will decide suddenly to have Decision Day in his school. This almost invariably fails to give satisfaction or accomplish the desired results. Suppose, for example, it is desired and decided to hold a Decision Day on one of the Sundays late in February. In that event, the decision should be arrived at by the Pastor and Superintendent, then presented to the teachers, with a statement as to its importance, and their promise of coöperation secured.

No publicity should be given to Decision Day in advance. All of the officers and teachers should know it, and the real object be laid heavily upon their hearts. There should be a meeting at least every week for six weeks prior to the Decision Day, at which time the Pastor or some one else who is capable will give to the teachers and workers an earnest, heart-felt talk on the methods of securing decisions among the scholars. He will also give them help in the matter of meeting objections that will be raised, showing them how to use their Bibles in leading young people to reach the decision.

A good deal of time at this meeting should be spent in prayer. Just the nature of the program and how to carry it out will be made plain to the workers. The highest motives should be sought for in all of this work. No teacher will be very effective on Decision Day who has not given it a great deal of thought and prayer beforehand.

One great blunder in Decision Day usually is in imagining that it is a day on which decisions are to be made. This is true, in a sense, but it is far better for the teachers, before Decision Day, to visit their scholars and talk with them individually and secure their decisions and then make

Decision Day rather a witnessing day or the time when their pupils first signify publicly their acceptance of Jesus Christ as their Saviour. When the teachers thus begin to work with the scholars individually some weeks in advance, the weekly meeting of the workers will become more and more interesting as the day approaches.

It will not be uncommon for the teachers to name individually pupils in their classes with whom they are having trouble, perhaps, in securing decisions. There will be much earnest prayer for these individual cases, with the repetition of names, etc. Here is a pastor's opportunity to explain to these teachers how to proceed in difficult cases. If he is a wise pastor he will make it clear that there is no stereotyped form to be followed; some will come one way, some another. He will perhaps cite to the teachers that Samuel was dedicated to God by his mother before he was born. Timothy was trained up by a godly mother and grandmother. Peter, in mature life, was brought to Christ by his brother. Cornelius came in answer to prayer; the jailer in a great fright; and Paul was stricken down in broad daylight while in his open, daring opposition to God. There is no uniform way. Many times the teachers, in winning their scholars, will find the only way they can make headway is by making a confession of their own laxness in this matter.

Dr. George W. Bailey, whom some of our readers will remember, and no one who knew him will recall him without affectionate regard, used to tell this story of what a confession of one's own sin will do:

A Christian man and a non-Christian man lived side by side. The Christian had never said a word to his neighbor about Christ. Now it so happened that the Christian man had a garden and the non-Christian man had chickens. This is a poor combination and one likely to bring trouble. The chickens got over the fence and destroyed much of the garden. The Christian man came home and, seeing the chickens in his yard, caught several of them and wrung their

necks and threw their bodies over in the yard of the other man, using some very strong words and completely losing his temper. The non-Christian man came out and simply said to the man, "And you are a Christian!" The arrow went home, and the Christian man laid his head upon the fence and wept like a child. Putting out his hand to his neighbor, he said, "My neighbor, I have misrepresented the Christ I love, and I do not wonder that He does not appeal to you. I am all wrong in this matter, and I want to do the Christian part now, even if I have not done it in the past. I am the one to blame, not you. Here is my hand. Forgive me, and I will try to be a better man." Then it was the turn of the other man to weep and to recall to the Christian that he had noticed many, many things in him that he would like to imitate, but that he had often wondered that he had never spoken to him about Christ. The result was that the non-Christian man, then and there, was led into the Christian life.

Dr. Bailey's face would beam with joy and the tears would hang upon his eyelids as he told this story. It was the willingness, on the part of this Christian man, to confess his own sin that opened the way for his usefulness. It is often so.

As indicated above, when Decision Day comes, the scholars should know nothing about it, as a rule. At least, I think it better so. The school would open perhaps in the ordinary way, or possibly better by the singing of one or two very choice hymns that would be appropriate to the occasion. Then maybe the superintendent would say something like this: "We are approaching the Easter-time, a good time to think about Christ, whose Resurrection we are to celebrate. The Pastor and teachers and myself have been thinking much of you scholars and praying for you that you might publicly accept Jesus Christ as your Saviour and enter into the Christian life." Possibly with nothing more than this, the teachers may be given their classes without

any formality, and then the teachers themselves proceed to talk to the scholars.

This is a good way, but not the best. It is much easier to lead anybody to a decision when alone than with others. Particularly is this true with children and young people. It would be better, in my judgment, for the superintendent to say that the teachers have been thinking about this, too, and have been much interested, and he would like to know if there are those there who want to confess Christ. Without a doubt, some of the older members will get up, who have long lived the Christian life, and give ringing testimonies. Then the encouragement should be for those who have never done this before, and usually it will be found that many are ready to rise and declare their decision.

If the teachers have previously done their work properly, and in every case where they could lead the scholars to decide for Christ have made it plain to them that the next step is to make a public confession, it will not be difficult for these confessions to follow.

I may be pardoned for giving a little personal experience. Some years before Mrs. M. G. Kennedy, a wonderfully successful worker, died, I visited the school where she was working—Immanuel Baptist in Philadelphia. It happened to be Decision Day, and I had been asked to speak in the Young People's and Intermediate Departments, with a special view to securing decisions. Her department was the Intermediate, and there were something like one hundred and fifty children of Intermediate age there. I gave them a plain, simple talk, without any urging whatever, but at the close of my talk I said if there was any boy or girl there who really felt ready to surrender to Jesus Christ and begin the Christian life I would be glad to have them come forward and shake hands with Mrs. Kennedy, their teacher. Presently a boy started, then another, then another, and then some girls. Finally there were forty-six boys and girls

on the front seat, all of whom had said they were ready to make that start.

Just at this time the Superintendent entered the room from the back, and I spoke to him and said, "Here are some of your young people who are deciding to-day for Christ. Would you not like to say a word to welcome them into this beautiful service?" With a beaming face he came forward and, as he faced the scholars and began to speak, all at once he stopped and, turning around to where I was, laid his head down upon the platform at my feet, for the platform was quite high, and wept like a child. He could not talk; his own little daughter was sitting on the front seat.

Then the Pastor came in. I said to him the same thing I had said to the Superintendent and asked him to speak to them. He came forward likewise and began to talk, but he, too, broke down in tears and could not go on; his own two boys were on the front seat.

Six weeks later I was sitting on the platform, with Mrs. Kennedy, in one of the Churches in Washington City. It was a Sunday School convention, and we were both to speak that night. I asked her about those children. She said, "Oh, Mr. Lawrance, they have come along beautifully. All but four of them joined our Church last Sunday."

V. FORWARD STEP DAY

In my judgment Forward Step Day is more effective and more easily observed than Decision Day. All of the preliminary work referred to, for officers and teachers, is likewise recommended here. There should be the same sort of preparation. The only difference is that on Decision Day there is a division made in the class. Not all are asked to do anything. Those who are already members of the Church will sit still. They have no part, unless they are interested enough to pray, but on Forward Step Day every-

body in the building is expected to do something. At least they are asked to.

Those who are Christians will be the most ready to take a Forward Step. It may be a decision to pray more, to study their Bibles more, to be more regular in attendance, to give more money for the support of the Gospel, to be more patient, and so on, but Pastor, Superintendent, every teacher, and every scholar, old and young, is given a plain slip of paper with a pencil.

After presenting the matter carefully, prayerfully, each one is asked to write down his Forward Step. Of course it will be made plain that if they have not confessed Christ that's the first step to be taken, and many such steps will be taken. As an illustration, I would like to refer to one service of this sort concerning which I know. There were seventy-five girls in one such meeting that said, as their Forward Step, though they were already Christians, that they would be willing to take a Sunday School class, and fourteen girls in that same meeting said they wanted to be foreign missionaries.

Below, I am quoting some of the things that were written by the boys and men on their slips that day:

"I want to be a foreign missionary."
"I want to become a minister."
"God help me to be a better teacher."
"I want to win souls for Jesus Christ."
"God help me to be more to my boy friends."
"I consecrate my life to Jesus Christ."
"I want to be of real value to my Church."
"I expect to become a musician and an evangelist."
"I want to do something at home."
"God help me to help others."
"I want to live better."
"I expect to enter boys' work."

These slips on which the Forward Steps are written should be gathered but the decisions, with the names, should not

be made public. The teacher should know, in each class, likewise the Pastor and Superintendent.

VI. PERSONAL WORK

The teaching of a Sunday School class should be personal work, and it is personal work. We all recognize, however, that it is not easy or natural, especially for young people, to decide for Christ with others about. The teacher may be talking seriously to one boy in a class, and another boy will nudge him or laugh, and the boy being talked to fortifies himself and resists the appeal. Personal work in the class may be all right, but personal work in the home or alone is better.

A letter is valuable, and oftentimes leads to conviction. Many times the opportunity for personal approach is lacking, but a letter is sure to be read.

Of course, on the part of the teacher, there should be a burning love for God and love for souls, familiarity with God's Word and how to use it, and more or less skill in dealing with souls. Great patience should be exercised and a faith that will not let go, likewise an appreciation of the responsibility, and a life that radiates the spirit of Jesus.

The personal appeal and personal touch are invaluable. You cannot win souls by the phonograph method. We must share the travail of Christ or not enjoy His peace. We must appreciate the value of a soul and not try to make things too easy. We should pray for and, if opportunity offers, pray with our scholars. "Your best may not be the best but, if it is your best, it will be God-blessed and will bring a harvest."

"Individual Work for Individuals" is the best way, and the book of this title, by Dr. Trumbull, is very helpful. There are no masses in God's sight. The multitude that no man can number is made up of single souls and, in the long run, it is the personal touch which wins.

Henry Drummond tells a beautiful story of two students who were classmates at Edinburgh. One was an earnest Christian, and he sought to lead his roommate into the Christian life, but had not succeeded. He was so earnest about the matter that he came back and took a special, extra year of study in order to be that friend's roommate for one more year in order to try to win him to God. We knew of a superintendent who went into the Church, on a week-day, and knelt at every teacher's chair and prayed. John R. Mott says that the family-crest has a lighted candle and the words, "I give light by being myself consumed." There must be the living sacrifice, obeying the voice within, first the willing mind—this is essential.

The teachers who exercise the most power are unconscious of their own power. No man at peace is conscious of his power. He feels the peace; others feel the power. Somebody has said, "I looked at Jesus and the dove of peace flew into my heart. I looked at the dove and it flew away."

The teacher who would win souls to Christ must keep his eyes fixed upon Jesus Christ and live in His presence.

XV

THE SUNDAY SCHOOL AND ITS THROUGH-THE-WEEK ACTIVITIES

The Sunday School session is not the Sunday School for the same reason that the preaching service is not the Church. The Sunday School, through its influence and activities, should last seven days in the week and fifty-two weeks in the year. As an institution it is continuous, and its life cannot be confined to Sunday. Any Sunday School that confines its activities to Sunday will amount to comparatively but little.

More and more, it is coming to be recognized that the Sunday School is the Church's best channel for social service and for most of its through-the-week activities. Social service is the gospel of humanity. During the "Men and Religion Campaign," some years ago, the teams of workers that were sent out had upon each one a specialist in the line of social service. It was discovered that there was not a single activity recommended by these social service men but what was found in active operation in some Sunday School.

All of the legitimate through-the-week activities of the Sunday School are based upon the commands of Our Lord, as found throughout His teachings. They cover every kindly act to those we love and to strangers and our enemies as well. The giving of the cup of cold water and all it represents is a part of the Church's proper activities.

Much present-day social service has the wrong emphasis. The beneficiary is all too ready to kiss the hand that holds the cup, but without a thought of the Christian impulse that prompted the act of mercy. In dealing with the *fruits* of Christian character we should not overlook the *roots* of

Christian character. Organized classes are not dying to-day for something to hear but for a proper challenging program of something to do. Through-the-week activities for Sunday School groups and others divide themselves into two classes:

I. ACTIVITIES FOR PLEASURE

These can hardly be called "social service," and yet they are valuable, numerous, and varied. They include socials, picnics, excursions, birthday parties, fagot fires, rides, week-end camps, entertainments, literary clubs, lectures, story hours, declamation contests, practical talks, musical entertainments of all kinds, pageants, etc., etc., indeed, everything that is done for pleasure, and yet all of these have or may have likewise the educational appeal in greater or less degree. They all have a distinct value in building up the *esprit de corps* of the class or school and some of them should find a proper place in the Sunday School program.

There is a danger that the entertainment idea will be allowed to run away with the practical side, and much care should be exercised at this point. Everything of this kind that is done should be made to fit into the life of the school or class.

II. ACTIVITIES FOR PERSONAL HELPFULNESS

This means helpfulness to those who engage in the exercises. It consists of teaching the members of the class useful and practical things, and this is very common, indeed. Many a class has been held together by their interest in learning things that are helpful to them. Of course there is pleasure in it, too. Some of these activities fit in better in poor localities or in mission fields or schools. They include such things as sewing and teaching others to sew, dressmaking, millinery, housekeeping, care of children, care of plants, etc. All of these things have a place in mission

schools and a place of great value. They include likewise carving, modeling, carpentering, painting, drawing, raffia work, hygiene, first aid to the injured, care of animals, vocational talks, etc., etc.

Then there are others similar to these that require even more skill and training, such as wood-carving, china-painting, brass and iron work, photography, stenciling, basketry, clay-modeling, drawn-work, fancy needlework of all kinds, gardening—including window gardening and contests in raising potted plants and flowers. Many schools give packages of flower seeds to the pupils, with the understanding that the pots of blooming flowers are to be exhibited at the right time.

Then we have also games of all kinds. For indoors we have dominoes, checkers, gymnastics, calisthenics, and especially basketball. Many churches of to-day, when they are rebuilding or building new, provide a gymnasium for all these things, some of them even including a bowling-alley and swimming-pool, while game rooms and reading rooms are coming to be quite common. The outdoor sports are very popular, and they are all properly classified with through-the-week activities, hikes, especially such as Boy Scouts take, boys' brigades, and all kinds of boys' clubs, nutting parties, flower or specimen parties, fishing, hunting, swimming, rowing, skating, kite-flying, bicycling, tennis, golf, hockey, cricket, and most popular of all, baseball. The largest baseball league in America is the one connected with the Sunday School Association of Chicago. No person can belong to it who is not a regular, attending member of some Sunday School. League members are not permitted to play on Sunday, or to use bad language on the playgrounds.

All of the above activities and many, many more are now carried on by Sunday Schools in various localities, and properly so. They show to the world that the Sunday Schools and Churches are practical and that they deal in matters of everyday religion.

We also find schools providing scholarships for young men and young women in various institutions of learning, carrying on free employment bureaus, conducting night classes in common-school branches, and employing good musicians to teach music, vocal and instrumental.

While all of the activities mentioned above are properly included in the Sunday School's through-the-week program, they do not constitute social service in the best sense of that word. They do, however, go far in helping to develop the fourfold life, that is, developing the young people physically, socially, mentally, and spiritually.

Social service, however, means helping people who really need help. It is always to be remembered that the best way to help anybody is to help that person to help himself. It is usually unwise to do for anybody, in the name of charity or religion, what he can be taught to do for himself, except in emergencies. Feeding a hungry man at the back door may be all right in an emergency, but the practice is wrong and should be discouraged under ordinary circumstances. There are many ways of helping people and institutions that are strictly within the line of social service, and they form a proper part of the program of an up-to-date Church and Sunday School.

Helping the sick and needy always appeals to everybody. One Sunday School class made up entirely of "fire laddies" built an auditorium for a tuberculosis camp. Other schools and classes send flowers regularly to the sick; support district nurses; conduct fresh-air camps; pay for hospital operations; support families while the fathers are sick; provide invalid chairs to lend; conduct campaigns of letter-writing to those who need encouragement; give automobile rides to shut-ins and convalescents; read to the sick, old, and blind; provide free medical attendance; carry on free dispensaries; furnish rooms in hospitals at home and abroad; give clothing and books; gather poor mothers together with their children on holidays for a dinner and musical enter-

tainment; furnish coal; lend blankets in the winter time; hold entertainments on lake boats as they dock, for the benefit of the sailors; support a home missionary preacher on the frontier; send clothing to frontier mission fields; help build or equip orphanages; send magazines to prisons and engine houses; systematically visit poor farms, homes for the friendless, and orphan asylums. One group of schools made improvements in a local jail; others helped the "down-and-outs." Some large classes pay sick and accident benefits to their members. Others look after prisoners whose time is up, helping to secure employment for them. Not a few coöperate with the juvenile court.

Some schools fit up free reading rooms; establish circulating libraries in rural communities; conduct temperance campaigns, etc. The organized men's classes voted the saloon out of many localities before the Eighteenth Amendment was passed. Many Sunday Schools have helped build and equip Y.M.C.A. buildings and gymnasiums. The schools in numerous localities have joined in cultivating and beautifying the vacant lots of the town, keeping down the weeds, etc.

Others employ story-tellers to tell stories to children in public places like parks, etc., at given hours on given days, while still others arrange for series of stereopticon entertainments in the open air. Not a few conduct Fourth of July picnics, with games, music, etc.

Work with children is always interesting, and appeals to people. The world answers the call of the child. Sunday School boys and girls, in many places, are supported in blind asylums and other children's institutions. Provision is made for deformed children. Crutches, braces, etc., are furnished. Dolls are dressed for crippled children. Penny entertainments are provided, likewise free kindergartens, properly located and efficiently manned. Public playgrounds are also provided. Scrapbooks, pasted with pictures for children in hospitals—this is a very fine piece of work for Junior

Departments to undertake. Children are often taken by carloads or truckloads for a day's outing.

Foreign missions form a fine opportunity for social service expression, such, for example, as supporting a child on a foreign missionary field, contributing regularly to the missionary boards. The Sunday School is just coming to be recognized as the Church's best channel for social service.

There are, however, dangers to be avoided and lessons to be learned in carrying out this kind of program. Some of the dangers are: Pauperizing the poor, making the children snobbish because they help less fortunate people. This, however, can be avoided if care is taken. It is wrong to help anybody in a way that will encourage the same necessity to arise again. The very propriety and popularity of social service constitute a danger.

There is likewise a danger to the Church itself, lest it imagine that there is a lot of credit coming to it because it does some good things. There are many good lessons, however, to be learned along the way. One is that the Church should always give a blessing to those it helps, as well as the material benefits provided. All that is done should be done in the Master's name. Do not try to force religion down the throat of a hungry man just because you have a chance to feed him, but use every proper opportunity to make him understand that you are doing it in the name of Jesus Christ.

The authority for social service, as outlined above, is found in the words that so well fitted our Master Himself, "He went about doing good." This is social service—when the Church goes about doing good to everybody who needs to be helped. A Church or Sunday School that thus undertakes to help everybody it can help, in every way it can help them, at home and abroad, and does it in the right spirit, is imitating the Master and will have His blessing.

XVI

THE BIG BOY PROBLEM

In reality there is no such problem so far as Sunday School work is concerned. The problem lies deeper and, in the last analysis, is one of leadership. How often it happens that when a class of boys has driven teacher after teacher away, and rather taken a pride in it, the right teacher has finally come along and the problem disappeared.

However, the question cannot be so lightly set aside with a single sentence, nor easily driven out of court. It is not our purpose to undertake to do so, but rather to face, as well as we may, the real problem of dealing with live, red-blooded boys in the Sunday School. Theories do not go far. Facts are what is needed.

On one occasion a public speaker in a Sunday School convention told the admiring audience just what to do with boys. He outlined the procedure every step of the way, and the problems all appeared to vanish like the dew before the morning sun. Toward the close of his address, however, he was interrupted by a good woman in the audience who had seven boys of her own and, as is usual in that case, a lot of good sense. Interrupting the speaker, she asked, "Please may I ask the speaker a question?" His consent being given, she proceeded: "I would like to know how many boys you have of your own," and his reply was, "None, Madam; I'm a bachelor." "Well," said she, "I thought so. You talk just like one."

The following poem came into my hands recently, which tells the story better than I can do it:

"TRAINING THE OTHER WOMAN'S CHILD"

"They all sat round in friendly chat,
Discussing mostly this and that,
And a hat.

"Until a neighbor's wayward lad
Was seen to act in ways quite bad;
Oh, 'twas sad!

"One thought she knew what must be done,
With every child beneath the sun—
She had none.

"And ere her yarn had been quite spun,
Another's theories were begun—
She had one.

"The third was not so sure she knew,
But thus and so she thought she'd do—
She had two.

"The next one added, 'Let me see;
These things work out differently.'
She had three.

"The fifth drew on her wisdom store
And said, 'I'd have to think it o'er.'
She had four.

"And then one sighed, 'I don't contrive
Fixed rules for boys, they're too alive.'
She had five.

" 'I know it leaves one in a fix,
This straightening of crooked sticks.'
She had six.

"And one declared, 'There's no rule giv'n,
But do your best and trust to heav'n!'
She had sev'n."

ALICE CROWELL HOFFMAN.

It used to be considered that boys were more difficult to raise properly than girls, especially when they come to the early teen years. This statement was based upon the fact that the boys were earlier and oftener out from under the benign influence of Mother and home than were the girls, but it is a question if the problems are not somewhat similar.

There seem to be so many things to break down the morale of boys, if they ever had any—bad books, bad men, bad pictures, and the like. The boy seems to be the target in many cases for the Devil's sharpest arrows. This was especially shown to be true before the days of prohibition, and is somewhat true now. It is authentically reported that saloonkeepers in villages used to sprinkle sawdust on the sidewalk in front of their saloons and then sprinkle this sawdust with beer just before the school closed and the boys were to pass that way. This was for the purpose of making them familiar with the smell of beer.

There appeared, in a liquor dealers' magazine, the following statement, which shows more clearly what I mean:

"The success of our business is dependent largely upon the creation of an appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be as empty as our coffers.

"Our children must go hungry or we must change our business to that of some other more remunerative.

"The open field for the creation of appetite is among the boys. After men have grown and their habits are formed they rarely ever change in this regard.

"It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return. ABOVE ALL THINGS CREATE APPETITE."

A notice appeared in the newspaper of a large city that an unknown boy had committed suicide in a drunken brawl, but he could not be identified. Two hundred mothers went to look at the face of that dead boy to see if he was their boy.

At the dedication of an institution for boys, in Massachusetts, Horace Mann, that great educator, made the statement: "This great institution is a good investment if it saves one boy." At the close of the meeting a man came up and said, "Wasn't that a rather extravagant statement? Are you aware that this great property cost half a million dollars? Do you believe it to be a good investment if it saves only one boy?" Then Horace Mann uttered that sentence that has become historic, "Yes, it is a good investment if it were my boy that was saved." We need to remember that most of the criminals are under twenty-one years of age.

I am glad to champion the boys, because they need it, and we must keep them in the Sunday School if we are to save them. In a great state penitentiary where there were over nine hundred boys and men, upon investigation it was discovered that only ten of the whole number claimed that they had attended Sunday School as boys. Eighty-five said they went irregularly, and eight hundred and nine said they never went to Sunday School.

In the city of Chicago, in one year, there were over fifteen hundred criminals between the ages of thirteen and twenty-three. The police captain in New York City said on one occasion, according to the report, "In twenty-five years I have never had a man or woman brought up for trial that I did not ask the question, 'Did you attend Sunday School?' Not one had attended Sunday School regularly. If I could get the parents of America to keep their children in Sunday School regularly until fifteen years of age I believe they would be saved."

Out of 12,562 prisoners examined by the police captain of one of our midwest cities only one was a Sunday School member.

Our purpose, in this chapter, is to treat the subject of the big boy wholly from the Sunday School standpoint, and to guide us in our consideration of this important and troubling subject I wish to ask five questions and answer them so far as I can.

I. ARE THE BIG BOYS IN THE SUNDAY SCHOOL?

The answer is, "No." Of course there are many, many Sunday Schools with large numbers of boys, and for this we rejoice, but if we take the North American field as a whole we will find usually three girls to one boy of the teen age. On one occasion an investigation was made of one of our central States. It was discovered that five hundred thousand boys and girls of teen age were not in any Sunday School. Of this number three hundred and fifty thousand were boys.

A great judge in one of our western cities some time ago, when trying a boy sixteen years of age for keeping money that he had found, said to his father and mother, "You ought to have kept this boy in Sunday School. Never have I known a boy to be charged with crime, in this court, who attended Sunday School with his parents, and I have been judge of this court a good many years. Sunday School boys do not come here. I never have had one before me, and I never expect to have one."

We need not argue this first point, for those who are at all familiar with the field as a whole know full well that the girls far outnumber the boys in our Sunday Schools.

II. WHY ARE THE BOYS NOT IN THE SUNDAY SCHOOL?

There must be a reason. Boys go where they want to go. You never have to drive or coax boys to a baseball game. If they do not have the necessary money to enter through the gate, they will climb the trees and telegraph poles or

perch on the tops of buildings, anywhere to get to see the game. W. C. Pearce tells a story of three boys who were walking along the street one day, and one boy asked the others where he would like to have a third eye if it were possible to have one. One boy said he would like to have it in the back of his head, so he could see who was coming behind him. Another boy said he would like to have his in the top of his head, so he could see the birds in the trees. The third boy accused the other two of having no sense at all. Said he, "The place for the third eye is in the end of your finger, so you can stick it through the knothole and see the ball game!" Boys will find a way to go where they want to go.

One reason they like the ball game is because they understand the game and there is nothing slow or pokey about it. The Sunday Schools will do well to imitate.

We need to recognize that between twelve and eighteen is the equinoctial storm period of life.

1. *One of the Main Reasons Why Boys Are Not in the Sunday School in Larger Numbers Is Because the Parents Are Not There*

I know of nothing in the whole realm of Sunday School work that would do the cause of righteousness so much good as for the fathers and mothers to be lined up with the Sunday School, thus setting the example for their children.

Edgar A. Guest has put this well in one of his charming poems, a part of which we quote below:

"Be more than his dad;
Be a chum to the lad;
Be a part of his life every hour of the day.
Find time to talk with him,
Take time to walk with him,
Share in his studies and share in his play.

"You can inspire him
With courage and fire him
Hot with ambition for deeds that are good.
He'll not betray you,
Nor ill repay you,
If you've taught him the things that you should.

"Father and son
Must in all things be one,
Partners in trouble and comrades in joy.
More than a dad,
Was the best pal you had.
Be such a chum as you knew to your boy."

2. *Church Members Are to Blame Likewise*

We are told that at present only one Church member in four attends the Sunday School at all. We have often said that the best way to hold boys in the Sunday School is to build a wall of fathers between them and the door. It is not difficult for the boys to get the right idea of the Church and school when they see there regularly their own fathers and the outstanding men of the place. Men especially have a large responsibility to face in this matter when their boys go wrong.

When traveling upon the Pacific Coast, some time ago, this story was told to me and, in a way, it illustrates the point in hand. A man who had not been especially trained for the task was suddenly put in charge temporarily of an institution for feeble-minded boys and girls. He told the committee, in the beginning, that he had had no training in that matter but that he thought he could tell whether a boy or girl had good sense or not. He confronted his first case when a father and mother brought their boy, telling him that he was feeble-minded and they thought he belonged in the institution. The man said that if they would excuse the boy a little while he would try to tell them whether he

belonged there or not. So he took this boy into another room. There he had prepared two tubs—a big tub full of water, with a dipper in it, and a smaller tub, empty and with a hole in the bottom of the tub, and a plug lying beside the hole but not in the hole. All the man said to the boy was, "Fill this little tub with water out of the big one." The boy began to pour the water with the dipper, and soon noticed that the water all ran away through the hole. He looked for the cause of the leakage, saw the plug, put it in the hole, and then filled the little tub with water. The man brought the boy out to his parents again, told them about the test he had made, and said, "You take him home again. He's got more sense than you have!"

The three members out of four of our Churches who have nothing to do with our Sunday Schools are the plug that isn't in the place where it ought to be. If they were there the leakage of boys would largely cease to be.

3. *Superintendents Are Often to Blame*

Boys are often driven out of Sunday School by the methods of the superintendent and by too much "goody, goody" talk. Many superintendents seem to feel that they must give pipe-organ talk to adults and jew's-harp talk to boys. The superintendent, in many cases, must come in for a large share of the blame.

Boys will not sit quietly in a dead, listless Sunday School that is carried on by changeless routine. They want things that appeal to them, things they must look up to rather than look down to. The songs are often disgusting to the boys. "I am Jesus' little lamb" may be all right for the tiny tots, but the fourteen-year-old boy does not take to that kind of hymn to any alarming degree! He knows he is not a little lamb and he resents that statement.

Superintendents oftentimes outrage the Sunday School, and especially the big boys, by allowing every visitor to

talk to the "dear children." The story is told of an incident of this kind, when a man well along in years asked the privilege of talking to the scholars and it was granted. As he began to talk he began to whine and cry. One boy said to another, "What is that old duffer crying about anyhow?" "Aw," said the boy, "if you had to talk and had no more to say than he has you'd cry, too!"

Of course the boys ought to go to Sunday School, but many of them are not there because parents, Church members, Sunday School superintendents, are partly responsible. We gladly put the blame where it belongs as we understand it. The blame certainly should not be shifted to where it does not belong.

A young wife in starting housekeeping, so the story goes, took a partly used sack of flour back to the grocer and said it was not good. When he asked why she said, "It's tough. My husband cannot eat the biscuits I bake out of it!" She was simply putting the blame in the wrong place.

A Sunday School that understands itself—officered and taught by men and women who understand the school and who understand young life; a program that appeals to growing life and is exceedingly practical, fitting into the daily life of boys and girls and at the same time giving them opportunity for initiative and coöperation—that is a kind of school the boys like—a school that lasts all the week and takes into consideration the daily life of the boy—not a *seventh-day* proposition, but a *seven-day* proposition.

Boys will respond to the heroic. We are told that more Carnegie medals of honor for sacrifice have been awarded to boys and girls from ten to twenty years of age than to men. Youth is the time of heroic appeal. The Sunday School should bubble over with life, interest, energy, backed up by good teaching. The boys will respond to this every time. There must be something for them to take home in their heads and hearts. Just going to the table does not feed anybody. One must eat, and in order to eat he must

have something nourishing and that he likes to eat. Young life should be considered a measure to be filled, not a cup to be drained. Many men owe the grandeur of their lives to the tremendous difficulties they have mastered as boys. It should be a place where high ideals are inculcated.

The real test of a Sunday School is not how much the scholars have learned, but what have they become? Prof. William James, the great psychologist, said, "The object of education is that a boy may know a good man when he sees him."

III. CAN THE BOYS BE GOTTEN INTO THE SUNDAY SCHOOL?

There is but one answer, and that is, "Yes." The proof of this is in the fact that there are more boys than girls in thousands of Sunday Schools in America, although, generally speaking, the reverse is true. We have lists of these schools, and they represent city, village, and country. One school has forty per cent. more boys of teen age than it has girls.

On one occasion I asked Dr. F. N. Peloubet, the great lesson-help writer, how we could get boys into the Sunday School. His answer was, "Have a good meal ready when you ring the bell."

IV. HOW CAN WE GET THE BOYS INTO THE SUNDAY SCHOOL?

Aye—there's the rub! It is not so easy, but it can be done. Nor will it do itself. I remember, on one occasion, walking with a pastor around the gallery of his Sunday School and, noticing that there were more boys than girls, I asked him how they did it. His answer was significant: "Make them know you want them."

Make them welcome. Send big boys after big boys. This is the strength of the Y.M.C.A.

Make the school a little harder to get into. That is,

require some conditions. "Put the cookies on the lower shelf" is an old saying, but it lacks strength. The cookies on the top shelf, that require the boys to climb on a chair, are the cookies they really want.

Have a definite aim or goal in the school that will make the boys work to reach it, such as, "Every member present, every Sunday, on time, with his own Bible, a liberal offering, a studied lesson, and a mind to learn." Every applicant for a position in the Bank of England is asked this question, "How do you spend the Sabbath Day?"

Make the school worth while. One lad put it into boy terms, when asked why he did not like the Sunday School, by saying, "In our day-school they know what they're doing, but in the Sunday School they just mess with a fellow."

Make it a business to go after them.

1. *Go After Them Systematically*

There is nothing like the personal appeal. Printed matter is good, but a printed invitation does not go very far. Somebody has said that a printed invitation under a one-cent stamp can talk, and the first thing it says upon being removed from the envelope is, "I am not worth two cents."

Personal work usually wins. When one boys goes to another and says, "Charlie, we have a dandy school and a great teacher! You ought to be in the game," that kind of invitation will go farther than forty circulars.

I heard an ex-Confederate soldier tell one time about being caught too far away from camp during the Civil War, and some of the Union soldiers chased him. There were sixteen of them after him, all of them calling "Halt!" and firing at him, but he could outrun them and finally got away and hid behind a log in some brush, where he felt that he was safe; but one of the sixteen men had not given up, and when the Confederate soldier looked up over the top of the log he saw one of these men pointing his gun right

at him, and he surrendered at once. One man did what sixteen could not do. It was a personal appeal!

A story is told of the time General John A. Logan was sent to the United States Senate. There was a tie in the legislature of Illinois when the legislatures elected the senators. It was absolutely necessary to change one vote in the Illinois legislature, which was a tie. About that time, the Democratic representative of Menard County died and it became necessary to elect somebody else in his place. It was a Democratic county, and nobody ever thought it could be carried by the Republicans, but an organization was set up and, without making any public appeal whatever every voter in the county was seen personally by some one who was working for a Republican representative and handed a ticket, all ready to vote, with the explanation that they were trying to send Logan to the Senate. When the thing was discovered it was too late to remedy the matter and the Republican was elected to the Illinois Legislature and that one vote sent John A. Logan to the United States Senate. Personal work will win.

2. *Go After Them Persistently*

Never give up. If one person cannot get a new scholar, send another after him, and another and another. How often I have heard my dear friend, B. W. Spilman of North Carolina, tell how the Tabernacle Baptist Sunday School of Raleigh went after new scholars. They had the town carefully charted, and some member of that school was in charge of every particular part of the city. They did not try to get people away from other schools, but they persistently went after those that were available for their school. The incident, as related to me, was that a young man moved from the country into a certain boarding-house and began to clerk in one of the stores of the city. That boarding-house was in the territory of a young woman belonging to the

Tabernacle School. She went to the boarding-house, found the young man's name, his place of business, etc., and turned it in to the superintendent of the school. As it was a young man, this card was turned over to the young men's class.

The very first thing that was done was for the teacher to read the name and then to ask who would go and invite the young man on Monday. The secretary of the class took down the name of the young man who promised to go. "Who will go after him on Tuesday, Wednesday?" and so on, through the week, up to Sunday morning, the secretary of the class taking the name of every person and putting it down for the day on which he was to call.

On Monday morning the young man was called upon and invited to Tabernacle Sunday School; the same on Tuesday, Wednesday, and so on to the end of the week. On Saturday the young man who called said, "I suppose you have heard about the Tabernacle Sunday School, have you not?" and the young man replied, "Heard about it! I haven't heard anything else this week!"

On Sunday morning another man called for him at his boarding-house, but he was not ready to go and declined. When the class opened that morning the teacher called on the man who was to bring the new man in on Sunday morning to introduce his friend. He told the story about the young man declining. Then the teacher said, "We surely have not done our work well this week. Secretary, call the roll." The Monday man responded and said he had been there and given the invitation; the same with every one during the week. "Then," said the teacher, "we must try it over again," and the same thing was done another week.

I do not know the result of this particular case, but I have been in that school and have been told that sometimes nearly one hundred calls were made on one person before they got him. This is persistent, personal work, and it will always win.

Well do I remember on one occasion, prior to a political

election, I did not register, as was required, because I was out of the city. Later a card came to my house with my full name and address upon it, telling me that I had not registered and that I should do so at once. I was still out of the city, however. Upon my return home I found the card, but failed to register even then, and I got another card reminding me that I had not registered and that such and such a day at such an hour was my last chance. I registered! When election day came I was again out of the city and could not vote, but I learned that at four o'clock on Election Day another card came, this time brought by a man to my door, and the card stated, "You have not voted. Polls close at six o'clock to-day."

All I have to say is that when people go after scholars for the Sunday School as political parties go after voters they are going to get the scholars.

V. HOW CAN WE HOLD THE BOYS?

1. *Believe in Boys*

An old gentleman was coming out of the Church one day at the close of the service and just before the opening of the Sunday School. A lot of boys were playing around the front of the Church, waiting for the school to open. The old gentleman said, "Whew! What are you boys doing here?" This sentiment, though not put into words, has driven thousands of boys out of the Sunday School.

NO PLACE FOR THE BOYS

"What can a boy do, and where can a boy stay,
If he is always told to get out of the way?
He cannot sit here, and he must not stand there,
The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired;
A boy has no business to ever be tired.

The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room,
Are made not to walk on—at least, not by boys;
The house is no place, anyway, for their noise.

"Yet boys must walk somewhere; and what if their feet,
Sent out of our houses, sent into the street,
Should step round the corner and pause at the door,
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And temptingly say, "Here's a place for the boys."
Ah, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?

"Oh, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting joys
To make round our hearthstone a place for the boys?
There's a place for the boys. They'll find it somewhere;
And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it, alas! in the street,
'Mid the gildings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that our lifetime employs,
If we fail to provide a good place for the boys."

"Boston Transcript."

2. *Be Interested in What the Boys Are Interested In*

This is a principle that should not be overlooked. The boys will think of forty things in a minute they would like to talk about, but the teacher who shuts them all off peremptorily and without sympathy is going to lose out in the long run.

A teacher, on one occasion coming in a trifle late, found his boys talking about the baseball game of the day before. He considered that the rankest heresy and scolded them for it, telling them this was a Sunday School and not a baseball game. The boys at once lost their interest very naturally in all he had to say. What he should have done was to talk to them about baseball. He should have manifested an interest in the thing that interested them. Let the boys talk it out and the teacher ask questions about the game. They will come to the end of it presently, and then the teacher might put in a good lesson by asking the boys if they have ever thought how like a baseball game this life of ours is. As in the baseball game, nobody who "dies on third" ever gets marked up on the scoreboard. Thousands of boys grow into men who "die on third" and never "score" in this life. They are the boys of low ideals, unclean life, selfish interest.

After all, he can get in a fine lesson on baseball, and the boys will be all the more ready to listen to the application of the Sunday School lesson of the day, even though half the time is gone.

It is well for the teacher to be interested, during the week, in what the boys are interested in. The story is told of a teacher who had trouble with one of the boys but, learning that he was interested in electricity, went out of his way to hand to that boy papers on that subject which he came upon in his own reading. The teacher and the boy became "pals" through this channel. The teacher, already quoted, who learned that a troublesome pupil raised pigeons, won his boy by developing an intelligent interest in pigeons himself.

3. *Give the Boys Something To Do*

They are going to be busy, anyway, and it is just as well to lay out their work for them. This can be done and is being done over and over again—a class organization,

some through-the-week activity or interest, placing responsibility upon the boys as a class and individually. Many a boy in the Sunday School has been held in the Sunday School by being given something to do, if it is nothing more than passing the hymn-books. Let the boys gather the offering and, if they are old enough, mark the class cards, give out the papers, look up absentees, visit the sick of their class, have meetings occasionally during the week of their class organization—all of these things count and are essential.

4. *Know the Boys by Name*

It is enough to drive any boy out of the Sunday School to let him know you do not know his name after he has been there a reasonable length of time. Whatever you do, do not call a boy "Bub"; he resents it, just as a girl resents being called "Sis." Better call a twelve-year-old boy "Mister" than "Bub," but, better still, know his first name. Know him not only on Sunday, but during the week, Know the boys in their working clothes.

I never had a keener rebuke in my life than to have a grocer's delivery-boy bring the groceries to my home and lay them upon the table in the kitchen and say as he started out, "You don't know me during the week, do you, Mr. Lawrance?" The truth was, I had always seen him in his "Sunday" clothes; now he was dressed in overalls and a sweater and, not knowing that he was in the grocery business, as I should have known, I did not recognize the lad. I apologized to him, for it was his due.

It is well to take time to study the boys' names, so that you will not slip up at this point. An old gentleman met a boy on the street one day and asked him his name. He told him. The next day the old gentleman met the same boy, near the same place, stopped and talked to him, and again asked him his name. The boy said, "It's the same to-day as it was yesterday."

5. *Don't "Don't" the Boys*

All teaching should be positive and not negative. Boys hate to be "don'ted." They will always resent it. A little boy that was lost on one occasion, so the story goes, was asked his name, and he said it was "Johnny Don't." That's all he had heard at home. The challenge of life is a positive challenge and, instead of being repressed, boys should be guided. Here is an old conundrum which illustrates the point: "How can you get boys to stop eating green apples?" The answer is, "Give them ripe ones."

We spend altogether too much time trying to make boys sit on their safety-valves, when we ought to be teaching them to run their engines. That very impulsiveness and life that make a boy break up the class some Sunday with his pranks will drive him to Africa as a missionary one day, if he gets turned in the right direction, or will make him an outstanding, honored figure at the head of some great enterprise in the town in which he lives. We must allow for animal spirits. Do not try to cram a four-quart boy into a pint pot.

6. *Do Not Treat All the Boys Alike*

They are not machines. The farmer studies his soil; the teacher should study his class. The peculiarities of all the boys should be studied and the boys dealt with accordingly. A wise mother who had raised seven sons to manhood, and every one of them had become an outstanding Christian man, several of them in the ministry, was asked one time what her method was. "Why, bless your heart," she said, "I had seven methods."

7. *Make the Lessons Real*

The lessons should be interpreted into the language of everyday life. The teacher should put himself into the les-

son with actual life and motion. Real teaching will always hold and interest. Of course it requires tact, and tact is an art worth cultivating. Indeed, it is necessary to cultivate it. One of the essential conditions of good teaching is to keep the boys just as busy as possible. If they have pads and pencils and are asked to draw things or write things it will help.

The best kind of teaching, and that which is the most easily retained, is that which requires the pupil to do something. A wise teacher has said, "We remember ten per cent. of what we hear; fifty per cent. of what we see; seventy per cent. of what we say; ninety per cent. of what we do." It is the action in the moving-picture that draws the crowds.

8. *Keep Close to the Boys*

Never make the lesson a whip to snap over their heads. Think of them during the week, and of what you can do to build yourself into their affections. Have them in your home, give them something to eat and something to enjoy. "There is more grace than grease in a doughtnut, if served in the right way and at the right time."

More boys are won into the Christian life, no doubt, outside of the Sunday School class than in it. One teacher was asked how he had such success with his boys, and he responded by saying that he took walks with them.

9. *Sympathize with the Boys*

Growing boys are awkward. They know it. They are impulsive. They have real problems of their own to solve, and we do not well to pass them over without consideration.

The teacher should never be discouraged with a class of boys. You never can tell what they will develop into. This is one reason why boys should always have a man teacher, if possible—so he can go with them anywhere—in swimming,

if necessary, can appreciate their boyish freaks and pranks and understand their awkwardness. Real sympathy has saved many a boy.

The story is told of the battle of El Caney, in the Spanish-American War, of a young boy still in his teens, as they were going into battle. He was frightened almost to death and threw himself upon the ground, crying. Some of the other soldiers kicked him, swore at him, abused him, but General Chaffee, his general, came along and was wiser than some of the men. He knew what the boy needed. Asking the boy what was the matter, he said, "I'm scared," and the general encouraged him to get up and take his gun again and begin to fire toward the enemy. He said, "I'll stand right by you here. They are more likely to hit me than you, because I'm larger, but I believe there is a soldier buttoned up in your jacket, and I want to see that soldier come out and be a real soldier." This encouraged the lad, and he began to fire. His fear left him, and bravery came. When the battle closed he was still chasing the enemy, firing with one hand, for his left arm had been put out of commission by a bullet. Sympathy saved the lad.

10. *Love the Boys*

Love is the hammer that will break the hardest heart. Dr. Sheldon says, "There is nothing in this world but what will yield if you put enough love into it." The door of love into a boy's heart can be opened, but not with a crowbar; we must know how.

We must trust the boys. Judge Lindsay of Denver says this is the secret of dealing with boys. We must be happy with boys and enter into their daily life. You cannot get into a boy's heart with a pick-ax, but when they know that you really love them the doors to their hearts fly open on hinges that are oiled.

There is no joy like the joy of Christian service, even

to a boy, and when a Christian boy leads another boy into the Christian life his happiness knows no bounds.

At the International Convention, in 1884, I heard that great Baptist divine, Dr. John Broadus, tell the following incident in his address of welcome to the delegates. He went on to say that the greatest joy of his life was when, as a boy of sixteen, he found Christ as his Saviour, and immediately led another boy to Christ. He said he took him out behind the barn, on a pile of boards, and, sitting there together, he told this boy the story of his new-found joy—the story of Jesus. This boy became a Christian, and said to young John Broadus, "That is the prettiest story I ever heard. I am going to make Jesus my Saviour. I thank you, John," he said, as they separated.

Then good Dr. Broadus went on to say that they had both lived in that same city, until now they were both gray-haired men, he a teacher in the seminary, the other man the driver of a dray; and he said he had never met that man during all those years but what he touched his cap as they passed and said, "Thank you, John; thank you, John." Then Dr. Broadus said, "When I get to heaven, after seeing my Saviour and my father and mother, I want to see that lad. I know just what he will say when I meet him coming down the golden street. It will be just what he said this morning as I passed him on the way to this building to speak to you—'Thank you, John; thank you, John.'"

XVII

THE CHALLENGE OF THE SUNDAY SCHOOL

The Sunday School is a new thing and is becoming newer every day. Its marvelously rapid development is the wonder of the Church and of the world. It has unlimited possibilities, and it brings to the Church a tremendous challenge, and to each individual as well.

I. THE FIRST CHALLENGE—A BROADER VISION

While tasks are necessary, visions are essential. No life or enterprise is ever successful without a vision. The wise man says in Proverbs 29:18, "Where there is no vision, the people perish." The Sunday Schools of to-morrow will match our vision of to-day only if backed by hard work and great faith.

We have not realized the possibility before us. The Sunday School challenges the Church to a greater vision, and this challenge must be met if we are to make the headway we ought to make. If the Church had the right vision of the Sunday School, it would stand by the school better than it does to-day. As a matter of fact, only one Church member in four attends the Sunday School at all, and out of every dollar given by Church members for Christian work, the Sunday School receives only about two cents. The Sunday School is the whitest part of the Church's great white field, and the Church should have a bigger vision. The Sunday School is doing the greatest work in the world, teaching the greatest Book in the world, in the greatest institution in the world, namely, the Church of God, and the King of Kings is our leader.

We must have a broader vision of our own Sunday School,

or it never will be what it should be. Usually any school can be all that its friends want it to be if—and this brings us to our second challenge.

II. THE SECOND CHALLENGE—A LARGER FAITH

We must believe that God has a place for us. We must believe He will help us to reach that place. We must believe in ourselves and in our cause. The Bible tells us if we believe we have the thing we ask for, we have it.

We must believe in the Sunday School. For thirty-five years I have given my life to the public Sunday School work, traveling into every part of North America, and many times abroad into other countries, and the more I see of the world and of Sunday School work, the more highly I prize the Sunday School. We have the unsaved at the right time of their lives; we have the workers and the weapon. That little acorn that Robert Raikes dropped away back yonder in old Gloucester has now grown to over three hundred thousand great oak trees, every one of them representing a Sunday School with an average attendance of one hundred or more, making an enrollment, throughout the world, of over thirty millions, the largest army in all the world marshaling under a single Christian banner.

The Church has not fully realized the value of its Sunday School. More than eighty out of every hundred of the Church's increase come through the Sunday School. We are told that eighty-five Churches of every hundred were first Sunday Schools before they were Churches.

Many of the noted judges in juvenile courts in our country have given testimony to the value of the Sunday School. Some of them have already been quoted in an earlier chapter. It is said of Judge Lewis J. Fawcett of Brooklyn—indeed, the story was told to us by the late, beloved Frank L. Brown—that it was the custom of Judge Fawcett, when boys were brought before him for their offense, to make inquiry

of them as to whether or not they attended Sunday School regularly. His own testimony was that not one was a regular attendant of Sunday School when he committed the offense for which he was on trial. Judge Fawcett said, "I have had twenty-seven hundred boys before me, and not one of them was a Sunday School scholar. Sunday School boys do not come to see me."

One of the members of our International staff, J. Shreve Durham, tells a very pretty and interesting story of what the Sunday School really means to the children of the country who have come to love it. A little, lisping girl named "Elizabeth" wandered out of her home in Louisville when her mother was busy, went out upon the street, turned the corner, and got lost. The more she tried to find her way back, the more she got lost, and wandered down toward the business part of Louisville and, realizing that she was lost, she began to cry. A fine business man, coming along at that time, said to her, "My little girl, what's the trouble?" She said, "I'm losted!" He said, "Well, what is your name?" "My name is 'Lithbeth." "What's your last name?" and she did not know. "Where do you live?" and she did not know. Then said the man, "If you cannot tell me your name nor where you live, how am I going to help you to find your home?" and the little child cried bitterly. Then all at once she had a bright idea and, shaking her head till her little curls snapped, and biting off her tears with her eyelids, and with a trace of a smile, she said, "If you'll jutht take me to my Thunday Thchool, I can find my way home mythelf." "Where is your Sunday School?" said the big man; she did not know, neither did she know the name, but he took her hand in his and walked down the street, knowing it must not be far away or a little girl like that would not be able to find her way home. Then the little girl forgot to cry because she had found a friend. Just then she spied the familiar steeple of the Walnut Street Baptist Church and, tearing away from the man and throw-

ing out her arms, she said, "That's my Thunday Thchool!" and, running around to the door where she entered every Sunday, she got her bearings and ran home into her mother's arms! If we can teach the children the way to the Sunday School, they will find the way home to the Father's House themselves.

We need to remember that in the Sunday School we are builders and not menders of broken earthenware, and we never can tell what will come out of a class of boys. You can count the seeds in an apple, but you cannot count the apples in a seed. We deal with immortal things that will tell the tale in another world. The Church of the future that neglects its Sunday School will die. Your Church, my Church, can have what it wants if it has faith to match its wants and works for it.

The limitless power and opportunity of a Sunday School teacher are told in a remarkable incident that has recently come to light. We admit that it is extreme, but nevertheless it shows the possibilities. A member of our International Council staff, in the year 1923, was holding a convention in Idaho. There he met an old man, somewhat crippled, who was then seventy-three years of age, by the name of "Benjamin Dix." He seemed much interested in the Sunday School convention. Mr. Waite asked him what his happiest Sunday School memory was, and he replied, "My happiest Sunday School memory is a class of four boys I had in a little Methodist Sunday School in Caledonia, Ohio. I still receive letters from them on my birthdays." When further asked to give the particulars about that class, Mr. Dix responded, and the balance of the story I will let Mr. Waite tell as he has written it up for print in the "Sunday School World" of October, 1923:

"With much interest, I asked where the members of the class were on their teacher's seventy-second birthday. In reply, I learned the following surprising and pleasing facts.

From Central Africa, where he is a missionary, Charles Conway sent his message. On the stationery of the Comptroller of the United States Currency came a second greeting from D. R. Crissinger, who has since become the chairman of the Federal Reserve Board. George J. Christian, President Harding's private secretary, wrote from the executive office of the WHITE HOUSE. And the fourth one was from none other than Warren G. Harding, President of the United States!"[1]

III. THE THIRD CHALLENGE—THE TEACHING OF THE REAL GOSPEL

Do not misunderstand me. We do have the teaching of the real Gospel in large measure, but not to the extent we should have. We teach so much *about* Christ and we do not teach *Christ* enough. The blood of Jesus Christ can save. There are many classes in our Sunday Schools, according to our record books, but only two classes in reality, those who have accepted Christ and those who have not. This is Christ's own division. "He that is not for me is against me." Jesus is "the way, the truth, and the life." "There is no other name under heaven given among men whereby we must be saved." Our religion is not a book; it is not a principle—it is a Person, the Divine Son of God. Education has been tried; it is good, but it cannot save. Music has been tried; it is good, but it cannot save. Art has been tried; it is good, but it cannot save. Philosophy has been tried; it is good, but it cannot save. Creeds have been tried; they are good, but they cannot save. None of these things has ever yet, by itself, made a foul soul clean, and never can and never will. We need more of the teaching of Christ, for He is Lord of all, or not Lord at all.

[1] Mr. Waite has recently endeavored to secure a verification of the above statement, from Mr. Dix, through another friend in South Dakota, and Mr. Dix has written to that friend, stating that he sanctions the statement as it was made to Mr. Waite.

Vital lessons hold; bookish lessons do not hold. We are responsible for results to the limit of our ability. The emergency is too great for non-essentials. When we are trying to rescue human beings from a burning building is no time to stop and study the literature on the shelves or the paintings on the walls; lives are at stake.

The impelling power is love. "For God so *loved* the world that he gave" the best gift He had. Any teaching that does not center in love falls short. Pestalozzi said, "The essential feature of instruction is not teaching; it is love." Religion is a life, and it is not an easy life; this is its charm. John R. Mott has said, "The call to heroism meets with a heroic response. Make the Gospel hard, and you make it triumphant." The Church has too much to enjoy and too little to endure to develop its spiritual muscles. All missions prove this statement. The growth of the Christian religion in China, immediately following the Boxer Uprising, is a strong testimony.

It is the whole business of the whole Church to give the whole Gospel to the whole world as speedily as possible.

IV. THE FOURTH CHALLENGE—A DEEPER PERSONAL CONSECRATION

Again, do not misunderstand me. Many are thoroughly devoted to their work, but we need a *deeper* consecration. The writer is personally conscious of this himself. It is "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Men are seeking better methods, but God is seeking better men. There is but one inlet of power, and that is the Spirit of God. It may go forth in various ways—by money, words, work, prayer, and life itself. We need more prayer, more waiting upon God, to make our work effective, and prayer is the source of our greatest power. We cannot move the world, but by prayer we can move the hand that moves

the world. We cannot understand this marvelous power of prayer, but we can use it.

An old lady in the city of Chicago held up her feeble hand and waved to the thundering car as it came along. It stopped and took her on board. She did not understand electricity, but she used it and got home.

When the first "Wireless" test was made across the Continent, John Wanamaker was invited to be present at the eastern end, and he sent word to a friend to be present at the other end, on the Pacific Coast, and that they would endeavor to talk together. This they did. At the conclusion of the conversation, the president of the telegraph company said to Mr. Wanamaker, "Isn't that the most wonderful thing in telegraphing that you ever heard of?" Mr. Wanamaker replied, "It is very wonderful, but I know something more wonderful still," and, taking from his pocket a little book, he read the sixth verse of the Thirty-fourth Psalm, "This poor man cried and the Lord heard him." That is the original "Wireless."

To the consecrated soul, common drudgery ceases to be common, and it ceases to be drudgery. Character is caught, not taught. It is like the measles; you cannot give it unless you have it. God's pathway to a heart is through a heart. A truly consecrated life becomes like Peter's shadow—a miracle-working benediction.

The truly consecrated life is a humble, lowly life. The most powerful weapon our Master ever used to teach men humility was a basin of water and a towel tied about his waist. "I am among you as one that serveth" is a good watchword for Christian workers. Love never asks how much it *must* do, but how much it *may* do. Love never seeks an easy place when it realizes that it is trying to help God to win back to Himself this prodigal old world.

When Jesus touches the heart, it is not hard to take time to prepare and to work, to give days and nights and life itself. Jesus was thirty years preparing for three years of

public work. If the older classes of our young people could get a real close touch of Jesus Christ, there would be no difficulty in filling up the training classes; there would be no difficulty in securing plenty of teachers and our work would grow apace. There is enough of the living fire in every Church and school to-day, if fully consecrated to God, to bring that Church to a new experience.

Let us remember that we are the lessons we are teaching. The Bible is to be carried to every creature on earth, but the best binding for the Bible is shoe-leather. We are preaching every day by our lives. Let us pray that the Gospel we write may preach Him every day, and let us work and pray as never before for our beloved Church and Sunday School. Success often lies just beyond the place where we are tempted to give up. Let us never be discouraged. No work for God is ever lost. We are responsible for doing our best, and not responsible for results. There is no reward promised in the Bible to the successful people, but always to the faithful. In God's good time we shall see the reward of our labors, if we have sought only His glory. Jesus said, "If any man will serve me, him will my Father honor."

It ofttimes happens that when we think we have failed we have really done well. The results are not always apparent at once, but they are sure to come, and we shall see them by and by, if not to-day. Therefore, the Sunday School worker should never be discouraged, for the fruit of his labors will be apparent later on, if not now.

"I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;

For who has sight so keen and strong
That it can follow the flight of song?

"Long, long afterward, in an oak,
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

—LONGFELLOW.

XVIII

THE HOME, THE SUNDAY SCHOOL, AND THE NATION

Civilization is on trial. Whether or not it is to survive is the question which at this moment is pressing hard upon thinking, discerning men and women the world over. The world is trailing in the wake of the greatest war it has ever known. That war is ended, so far as battlefield action is concerned, but the results of it abide with us still. Figuratively speaking, the world is on its face, torn and bleeding and asking what it shall do to be saved. There is a spirit of hard unrest, "don't-care-ism" everywhere. Nothing seems to be settled. Crime is rampant. Nations are distrusting each other. There are riots, revolutions, incipient wars, and bottled-up revenge everywhere.

In addition to this, money, for the most part, is plentiful, and the people are pleasure-mad. The scramble for money is so great that many of the methods of securing it will not stand the light. We find lowered morals, shattered ideals, disregard for religious things, selfish ambitions reigning everywhere. Earnest, devoted, and discerning men and women are racking their brains to discover some remedy and, if possible, apply it, that will set this old world on its feet again and turn its face in the right direction. It is our purpose, at this time, to call attention to the two agencies which are often overlooked, but which hold in their grasp the remedy for this maelstrom of evil.

I. THE HOME

The home is God's earliest and holiest school. It is the first institution of His planting upon the earth, and is chief

of all His agencies for bringing His will to pass. It outdates the Church and far surpasses it in influence. Good homes make good nations. There can be no good nations where the homes are not right. In God's Word we read of the father being the priest of his own home. Throughout the New Testament we read over and over again of "the Church in thine house," indicating that the home is the seat of religion.

The home is the jackscrew of all true national life. Were it not that there are many homes that are ideal in their conduct and influence, this world of ours would have been upon the rocks long, long ago. On the south shore of England, we are told, there is a large fresh-water spring, the mouth of which is at the water's edge, so that when the tide is in the salt water covers up the mouth of the spring, but the fresh water continues to flow. When the tide is out, fresh water flows forth, so that the thirsty may drink. Of course the influence of this fresh water, pouring forth into the salt water, is to make it less salt; in other words, to purify it. It cannot overcome the saltness of the sea, but it modifies it somewhat in that locality and makes it fresher than it would be otherwise.

Thus it is with the influence of good homes, sending forth their streams of pure, refreshing influence into the great sea of sin and sorrow in the world. If the homes of this kind were numerous enough the world's hurt would be healed. Parents must accept the responsibility for the home. The ideal home as laid down in the Book is one where God's name is honored, where the children are raised up in the fear of God and sent forth to exert the right kind of influence in the world.

To rescue was the voice of yesterday; to prevent is the divine whisper of to-day. Mr. Moody said, "If we can save one generation we have put the powers of darkness out of business." The little child that Jesus put in the midst so

many years ago is still in the midst, and if this child can be raised as it should be raised our troubles will largely pass away. "The future is vulnerable only at the point of childhood." Training the children in the home is the home's chief function. As goes the home, so go the nation and the world. The beautiful picture presented in "The Cotter's Saturday Night," repeated frequently all over the world, would solve the problem.

The Bible is the one great home book. Where the Bible goes, Christian civilization goes. Where the Bible is not, there is no civilization. No nation can forget God and survive. This is history, and cannot be gainsaid. While the Bible is the most popular book in the world even yet, and perhaps growing more so continually, its influence is not as vital as it should be. In many homes it has a place, as some one has said, "in case of sickness," and is not opened upon mother's knee as the children stand about as often as it ought to be. A recent and thorough survey that was made of one hundred homes where there were one hundred and fifty children revealed the following facts:

In the homes where both parents were Christians and members of the Church sixty-six per cent. of the children became Christians;

Where one parent was a Christian and a member of the Church, thirty-three per cent. of the children became Christians;

Where neither of the parents was a Christian, only ten per cent. became Christians.

The Montessori method of educating children by allowing them to do largely as they want to do will not work in leading them into the Christian life. One of the greatest faults of our day is that the children rule the home and, in too many cases, do just as they please and have everything they want. We heard, the other day, of an epitaph upon a tombstone, which read as follows:

"Here lies our little daughter, Caroline—
Aged, six years.
She died of indigestion.

"It is a comfort, however, to her parents
to remember that during her lifetime she was never
denied anything she desired to eat."

Dr. Newell Dwight Hillis tells a story about Coleridge and his deist friend. Coleridge was a Christian man, and the deist endeavored to convert him to his way of thinking. When it came to the training of their children the deist said, "The children should be allowed to grow up having largely their own way in every respect. By and by when they come to the age of reason they will turn to what is right." Coleridge said nothing but prepared an argument to give to his deist friend later on. They lived neighbors. Coleridge divided his garden into two parts. One part he cultivated carefully, kept out all the weeds, and later in the summer could show a fine display of vegetables and flowers. The other part of his garden he paid no attention to whatever and, of course, it grew up to weeds. When the right time came he called his deist friend to look at his garden, and his friend asked him why he had left that part of the garden without any care. "Oh," said Coleridge, "I am simply following your rule of letting the garden take care of itself, and by and by the vegetables and flowers will appear." The deist saw the point that his friend was trying to make, and confessed that he was wrong.

Fewer than half of the children ever become Christian, and the parents, more than anybody else, are to blame, for, after all, childhood is the hope of the world, for the children of yesterday are the heirs of to-morrow. Then chanted the voice a song of inspiration:

"Children of yesterday, heirs of to-morrow,
What are you weaving? Labor and sorrow?

Look to your looms again: Faster and faster
Fly the great shuttles prepared by the Master.
Life's in the loom: Room for it! Room!

"Children of yesterday, heirs of to-morrow,
Lighten the labor and sweeten the sorrow;
Now, while the shuttles fly faster and faster,
Up, and be at it! At work with the Master.
He stands at your loom: Room for Him! Room!

"Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow,
Seamy and dark with despair and disaster.
Turn it—and lo! The design of the Master!
The Lord's at the Loom. Room for Him! Room!"

It does take a great deal of patience, for the children of to-day seem to be so much more "heady" than in the days gone by, and yet this statement is being greatly discounted in our day. Recently there have been unearthed, so we are informed, two tablets, not far from Babylon, that date back to 2800 B.C. One of them, having been deciphered, reads as follows: "Times are not as they used to be." Another one reads: "The world must be coming to an end. Children no longer obey their parents and every man wants to write a book."

The home should be a unit. Parents and children should live together and each be interested in everything that concerns the rest. There are so many things to do in the home to keep up appearances, or, as indicated in the cartoons of some of our papers, "Keeping Up with the Joneses," that the children are often neglected in their training when this is the one thing that should never be neglected.

"A woman sat by a hearthside place,
Reading a book with a pleasant face,
Till a child came up, with a childish frown,
And pushed the book, saying: 'Put it down.'

"Then the mother, slapping his curly head,
Said: 'Troublesome child, go off to bed!
A great deal of Christ's life I must know
To train you up as a child should go.'

"And the child went off
To bed to cry,
And denounce religion—
By and by.

"Another woman bent over a book,
With a smile of joy and an intent look,
Till a child came up and jogged her knee,
And said of the book: 'Put it down—take me.'
Then the mother sighed as she stroked his head,
Saying softly: 'I shall not get it read;
But I'll try by loving to learn His will,
And His love into my child instill."

"That child went to bed
Without a sigh,
And will love religion—
By and by."

Children are the world's chief asset. The latest born baby is God's latest love-pledge to the world and His rainbow of promise. The Church is a great ally in helping the home to raise the children. Parents have not done their duty till they have firmly fixed in the minds of their children the great essentials of the Christian faith and helped them to memorize some of the beautiful passages of God's Book. Whether or not the Bible is a fascinating, helpful, uplifting Book in later life depends very largely upon the attitude the children have had toward it in their youth.

John Ruskin said that the Scriptures gave him his English style before he was seven years of age. Daniel Webster, the great orator, committed many of the Psalms, in order to keep up his English to the highest level. In all too many in-

stances the home has failed to teach religion to the children as it should.

II. THE SUNDAY SCHOOL

It is quite the fad these days, in some quarters, to minimize the Sunday School. Nobody realizes its defects so much as those who believe in it and are devoting their lives to it. We need a reëvaluation of the Sunday School, and must have it if we are ever going to accomplish what we should. The Sunday School is absolutely essential. It is the dean of the faculty among all religious agencies. It is the only popular school where God's Word is the textbook and that is attended by millions of children and young people. It is the only school where the mass of our children can be taught religion, and through the Sunday School we must offset the home's delinquency. It offers the quickest and cheapest way to carry the teachings of Jesus to the people. It would take libraries of books to record the instances that show the vital power of the Sunday School.

In many ways it is the greatest religious institution in the world, because it is the Church feeder. It is the builder of Churches and the builder of good citizenship. Roger Babson said, in a recent address:

"Statistics lead me to believe that the faith, industry, thrift and enterprise in people are very largely due to religion. The American captains of industry to-day owe the basis of their success to the religion of themselves or others. The Sunday School is one of the most valuable institutions existing. A business man will be happiest by following the teachings of Jesus; the Golden Rule is practical; religion is the GREATEST of undeveloped resources."

The Honorable David Lloyd-George, former Premier of Great Britain, said, in a public address just before leaving our country, on the occasion of his visit here, "All that I

am and whatever I have accomplished I owe to the Sunday School."

One never can tell the far-reaching influence of the Sunday School. As has already been stated here, eighty-five per cent. or more of the Church membership of to-day comes through the Sunday School. The age of formation, we are told, is from one to nine years; the age of information nine to twelve; the age of transformation twelve to sixteen. The early, growing years are the years of fruitfulness for Christian decision and service. Seventy-one per cent. of the conversions occur under twenty-one years of age, and ninety-six per cent. under twenty-five. This means that when young persons pass the twenty-five-year mark, only one in four ever enters the Christian life.

The penitentiaries and jails are full of people, almost every one of whom came from the class that did not go to Sunday School. According to the records of the jails, not more than one in one hundred of the criminals of our day were raised in Sunday Schools. This statement ought to carry conviction. When we remember the vast numbers of our young people who are not now in the Sunday School and, for the most part, not receiving any religious instruction of any sort, it ought to be enough to make American fathers and mothers stop and think.

The following is quoted from "The Ladies' Home Journal":

"A little girl whose parents were members of a famous religious sect always associated with Utah was asked if she knew where Boston is. 'Oh, yes,' she replied, 'we send missionaries there.' If we live in the East, we probably think that remark 'funny.' It isn't, because there isn't a city in these United States, and scarcely even a hamlet, that is not in urgent need of missionaries being sent to its children. According to the United States census, there are in this country 25,000,000 children under twelve years of age, and according to reliable figures that have been compiled by

religious and philanthropic organizations *twelve million* of these children are absolutely without religious instruction of any kind. Such persons are generally regarded as heathen. Are American children heathen? This is alarming. If this condition continues, what sort of civilization shall we have twenty years hence? This state of things must be changed or we shall be nationally only materialistic if not atheistic. We should take a look at our own glass house just now while it is quite the proper thing to throw stones at another nation for having trod a wrong path. Religious education must have a vital place in the reconstruction program of the future. As to what we may expect in twenty years if we fail to give our children *true* religious education, we need only to look at Russia, Germany, Mexico, China, and other nations.

"The lack of true religious education in Germany has resulted in the use of chemistry, physics, biology, literature, art, and so forth, for the destruction of mankind instead of for the uplift of humanity. So it will be with us, even though that destruction be only by deterioration.

"A democracy of *selfish* people, having no religious education, will result in the ruin and downfall of the nation —for every splendid gift will be used to glorify self and administer to self instead of meeting the need of a world begging for the help to set itself on the road to God.

"The public schools of America can develop a race that is efficient and patriotic, but under the limitations which seem to be unavoidable our excellent public schools alone can never develop a race that will be Christian. This can be done only by having in every community schools of religion as effective in the teaching of their subjects as the public schools are in their work. The forerunner of such an institution is the steadily improving modern Sunday School. Much fun has been made of the Sunday School as an educational institution, but the fact remains that where a good one exists its one hour of work probably contributes more to the development of Christian character in the average boy than any other single hour in the week.

"Three elements are necessary in order to enable the

Sunday School to do the work so desperately needed by the nation: An aroused public conscience, trained teachers, and the adoption of modern Sunday School technic."

We are glad also to present here a quotation from "The Literary Digest":

"The reconstruction of the world is Christianity's greatest task and our opportunity; but task and opportunity cannot be met without moral enlightenment and religious inspiration. This is, therefore, a matter of national concern, for it involves citizenship, with which no one should be trusted who does not recognize and honor God, believe the truth He has revealed, obey the laws He has handed down, and share the hopes He entertains for man and the goal of brotherhood He contemplates for the world. Therefore, the spiritual welfare of every child must be secured and provided, for in the last analysis the security of the world depends upon the salvation of childhood."

From "The Country Gentleman," likewise, we are glad to make the following quotation:

"By every count, at the very least and without the slightest reference to religious enthusiasms or cant, the young cannot afford to remain ignorant of, and we cannot afford that they should go out into life uninformed as to what Christianity really means as it lies in the minds and hearts of the greatest thinkers of to-day.

"People of all religions and of no religion have been forced to note that our progress is going to depend largely upon the attitude of young people concerning religion."

No less a discerning man that the late Henry J. Heinz, of pickle fame, has said, "The Sunday School is the greatest living force for character-building and good citizenship." At another time he said, "I esteem it a privilege to bear testimony that in my life, after a business experience of

fifty years, the Sunday School has been an influence and an inspiration second only to that of a consecrated mother." Mr. Heinz practically devoted his life to the Sunday School. At the time of his death he was a member of the Executive Committee of the County Association in which he lived, and had been a member of it for twenty-four years, several times its President. He left the County Sunday School Association fifty thousand dollars in his will. He was President of the Pennsylvania State Sunday School Association and had held that position for eleven years. He left that association seventy-five thousand dollars in his will. He was Vice-President of the International Sunday School Association and had been a member of the Executive Committee for many years. He left them seventy-five thousand dollars in his will. He was likewise Chairman of the World's Sunday School Executive Committee, and had been connected with that committee for more than ten years. He left them one hundred thousand dollars. This large sum of three hundred thousand dollars, left for Sunday School work, was, according to the will, to be invested as a trust fund and the interest paid to these various associations, thus maintaining perpetually the annual gifts he had been making for many years.

These testimonials to the value of the Sunday School ought to be convincing. They ought likewise to teach the Church that here is the whitest part of its great white field, and that nobody can measure the influence for good upon those who faithfully stand by the Sunday School and learn its lessons, and the influence for bad upon those who neglect this means of early religious training.

John Prucha and Leon Czolgosz were schoolmates in day school. They had the same kind of chance, one apparently no more promising than the other. The first one went to Sunday School and learned, from the Bible, the principles of right living and right citizenship. He is now the Bohemian pastor of a Congregational Church in Ohio. The

second lad, with every opportunity the first one had, refused to go to Sunday School and grew up on the street. The fatal bullet that took from our country its beloved President, William McKinley, was fired by this second lad in the music-hall at Buffalo.

Childhood is the easiest, cheapest, and best time to reach the lives of the coming generation. Adam Clarke became a Christian at four years of age, according to his own testimony; Frances Willard, at six; Jonathan Edwards, at seven; William Penn, at nine; Isaac Watts, also at nine; and Polycarp, at ten. The number could be multiplied indefinitely.

Before passing this point we must say that here is the conclusive argument for the Church's giving better attention to the Sunday School than it does now or has ever done in the past. Our Sunday Schools must be conducted in a manner that will make them not only attractive to the young people but a great deal more effective than they are now. They ought to be made hard to get out of and carried on in such a manner as to make the children love to attend. "The Sunday School must realize that it shares, with the public school, a common task. It must do its part of the work of education with as much definiteness and soundness of method and efficiency of organization as the public school maintains. It is now recognized that effective and unified work of religious education is absolutely necessary, if any permanent and adequate response is to be made to the increasing demand for qualified leadership in this great field." It is one thing to kindle a fire, and another to keep it going.

In the World's Exposition at St. Louis, some years ago, there was a great picture on display which attracted crowds of people from all the country, and even brought artists from the Old Country to look at it. It was called "The Guardian Angel." A rustic bridge extended over a great abyss. A child was walking across the narrow bridge. One of the guard railings was gone and the Guardian Angel was in this

place with her wings spread out so that the child would not fall over. A farmer and his wife came to see the picture, but he took no interest in it and started away. She pulled him back, speaking extravagant words about the picture, but he would look a moment and then pass on. A great artist was there, and saw the farmer's attitude. He looked up, and caught him by the arm and said, "Man, haven't you any sense? That is a wonderful picture. You ought to admire it!" But the farmer retorted, "Why don't the fool angel fix the bridge?"

Meanwhile, the agencies that wreck nations are aggressively at work. The Secretary of the Communist Party of America, it is said, reported at its convention recently that it distributed within the year 2,183,000 leaflets in English; 104,000 books; and 61,000 pamphlets; and practically the same amount in foreign languages. It published nineteen papers, printed in seven languages, with a combined circulation of over one million copies each month. Their watchword was, "Workers, prepare now to take control of your shop, of your lives, of your happiness. Remember, the fundamental of the Communist Party is, 'There is no God.'"

The following quotation is from a catechism for Bohemian and American schools:

"God—God is a word representing an imaginary being which people themselves have worked out.

"Jesus Christ—Illegitimate son of a virgin named 'Mary.'

"Bible—Written by ordinary men. Record of notions, not events. Undefendable, unbelievable."

The I. W. W., we are told, maintain thirteen newspapers printed in English and nineteen printed in foreign languages. Under these influences also the translations of Paine and Ingersoll are broadcast.

As over against such statements as this, listen to what our

late, war-wounded President said, just a few months before he (Woodrow Wilson) died:

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."

Also, what President Harding said, on the last trip he ever took, and what he repeated in almost every address he made:

"I tell you, my countrymen, the world needs more of the Christ, the world needs the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by Christ we would have a restored world."

Likewise, the words from President Coolidge are most significant:

"The Sunday Schools furnish to-day the great agency by which spiritual ideals may be made a part of the *lives of the younger generation of Americans and the growth of the schools will mark the spread of these principles.* I wish you every success in any effort which may strengthen and build up your Sunday School Council."

III. THE NATION

In view of what we have said, the result of the home and the Church, through its Sunday School, must be easily recognized. The nations of the earth rise or fall, according to their Christian training. It has always been so, and

probably will so remain. The first ray of light and hope that came to dispel the Dark Ages was when the religious training of the children was again taken seriously by home and Church. It is absolutely impossible for a nation to live in open defiance of God's law.

The relationship of the home to the Sunday School and of both home and Sunday School to the nation should be one of sympathy, participation, and support. While we are to remember, as we indicated in the beginning, that the home is God's earliest and holiest school, and while we have paid our highest tribute of honor to the mothers and fathers in the home, and have recalled the great contribution they are making toward the development of conscience in the nation, we wish to close with the finest tribute to the Sunday School teachers of America we have ever read. It is from the fertile brain and great heart of my old-time friend and associate, now gone, who has built himself indelibly into the conscience-forming fabric of our nation. I refer to Prof. Howard M. Hamill, D.D.:

"There are heroes of war, and heroes of peace, though the heroism of the latter is rarely the subject of praise. As a boy at Appomattox under Lee, I witnessed the final passing of his ragged veterans, with their banners furled and bugles silent. Vanquished, indeed, they were, but I knew that thenceforth they belonged to the ranks of the immortals. A little later, in the presence of its last grand review, I lifted my gray cap and bowed my head in sincere tribute to the victorious army of the North as it was marching in splendor down the streets of Washington.

"But here is an army greater in numbers and not less heroic in achievement—the 1,500,000 Sunday School teachers of America. Pardon me if I reserve my highest homage for this unnamed and unrecognized host. These are the real guardians of the Republic and defenders of its altars and its homes, though no poet has risen to exalt their heroism or orator to commemorate their service. From the

natal hour of the Republic until now, the Sunday School teachers have been the vanguard of our freedom, the pioneers of our progress. Not freedom from bondage of body, but from bondage of soul in sin and wickedness; not progress in material wealth and power, though they have contributed largely by their work to these, but progress in that 'righteousness which exalteth a nation.' Their mission was a twofold one, educational and evangelistic—to teach the youth of the nation the meaning of God's great Book, the one volume of inspired wisdom and the world's greatest classic; and so teaching it, to make it the lamp unto their feet, the light unto their pathway. How well they did their work let the tens of thousands of churches and God-fearing communities that mark their onward progress attest. Their burden was a triple one—to serve the neglectful and godless home and to take the place of the natural parent in bringing up his children in the nurture and admonition of the Lord; to form the conscience of the State, not by ethical or philosophical code of man's invention, but by the codes of Sinai and Calvary; to fill the fast depleting pews of the Church by millions of young recruits, equipped and eager for Christian service. How well they have borne this triple burden let the facts answer—that few American homes can be found upon which the benediction of the Sunday School teacher has not fallen; that never as now has our Republic so well deserved the name of a Christian Republic, with conscience too often tolerant of evil, yet in a great crisis as sure and invincible as the lightning's bolt; that the Church draws year by year 86 per cent. of its membership and 95 per cent. of its ministry from the classroom of the Sunday School teacher. Yet of all this mighty host of Christian workers not one is paid for his priceless service in gold or silver; not many are even thanked for their lifelong ministry either by home or State or Church; and all of them are subjected to captious criticism by pretentious scholars and 'professors,' who gather into convention to make mock of the simple homegrown ways and unpedagogic art of these plain teachers from farm and factory and home. 'Old-fashioned,' they are and crude and bungling doubtless as

to method; but they have learned and are living the story of the Cross, and are finding a short-cut to the hearts of our boys and girls.

"Army of the Lord, 'Old Guard' of the Republic, ministers of the Home, most loyal and heroic servants of the Church, let those who know and love you join with me in saluting you—the Sunday School Teachers of America."

XIX

THE PASTOR AND THE SUPERINTENDENT

These two men should pull together. They should be a double team and not go tandem. They should recognize that the work is one, also that religious education is the greatest work of the Church. The Pastor should have a Sunday School vision; the Superintendent should have a Church vision, each working for the whole enterprise.

The Pastor's relation to the Sunday School and the Superintendent's relation to the Church should be clearly defined and well understood. The Church is a unit with various activities. The Sunday School is one of those activities. It is not above the Church, but is a part of the Church and vital to its success. The pastor is pastor of the whole Church, including all of its activities. The Superintendent's relation to the Church should be one of friendly coöperation, with a full realization that his work represents only a part of the Church's activities.

The Church of the future is going to demand, and is already demanding, that the Pastor recognize the Sunday School at its full value. He should be specially trained for the work of religious education, including the history, development, and management of the Sunday School. This training he should secure at the same place and the same time he secures his other training for the ministry, namely, at the seminary. When the writer began his Sunday School work there were very few seminaries where the Sunday School and religious education formed any part of the curriculum except now and then a lecture on the pastoral work. Now it is a rare thing to find a seminary or even university

that does not have a department on religious education, and this is wise.

In those early days Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, published his creed on this subject, and we are glad to give it, as follows:

"1. The supreme need in our country to-day is that the forces which make for character shall control the forces which make for intelligence.

"2. One of the greatest forces which make for character is the Sunday School.

"3. The factor of the Sunday School most potent in the development of character is the teacher.

"4. The supreme lack in the present-day Sunday School is the lack of a sufficient number of thoroughly equipped teachers.

"5. The chief teacher of the teachers and trainer of the trainers of the Sunday School is the pastor."

The Pastor must be big enough to recognize the Sunday School at its right valuation and to give it full time every week, to see that it is properly equipped, and that the teachers are properly trained. The Pastor is Commander-in-Chief; the Superintendent is the Major-General. The Pastor has a great responsibility for the school.

Dr. Pattison said: "The responsibility of the Pastor for the Sunday School isn't optional; it is obligatory. Every department of work and worship has been committed to the minister, this amongst the rest."

Dr. Henry Clay Trumbull has likewise given us these words of wisdom:

"The Sunday School of the Pastor's Church is his Sunday School in the same sense that the pulpit of his Church is his pulpit. This being so, it follows that if a pastor is what he ought to be—or what he needs to be—in knowledge, in ability, in spirit and in purpose, his school will be what

it ought to be in plan, in scope, in organization, and in methods of work. It will be all this before he is through with it, even if it isn't all this when he takes hold of it."

Dr. William E. Hatcher, in his fine book on the Pastor and the Sunday School, has this to say on this subject:

"On every point in the Sunday School the Pastor ought to be a master. So far as the school is a piece of machinery, he ought to know every wheel, pulley, and band. So far as the school is a business body, he ought to know its outer and inner life, its organization, its methods, and its financial management. So far as the school is an institution, he ought to know its history, its strength, its purposes and equipment. So far as it is an association, he ought to know its members, its spirit, its resources and its dangers. So far as it is a school, he ought to know its teaching force, its ever recurring wants and its sources of supply. In a word, the Pastor ought to know more about the school than any one else or all others put together."

The late *Dr. Charles Cuthbert Hall,* who was President of the Union Theological Seminary, New York City, put it in this way: "If I had known in the beginning of my ministry what I know now about the Sunday School, I could have multiplied my usefulness fivefold."

Every Sunday School officer and teacher is, in a way, a pastor's assistant, and there ought to be the closest coöperation and sympathy all along the line. "A hostile pastor means a dead school; an indifferent pastor means an inefficient school; an officious pastor means a chaotic school." A coöperating, sympathetic pastor always mean an efficient school. Many of our boys and girls are lost to us because the Pastor and Superintendent do not work together, because one or the other is lacking in vision as to the possibilities of the school.

The Pastor should present the claims of the school occa-

sionally to the Church at the morning Church service. One of the best subjects to speak upon, as a sort of text on such occasions, is the Parable of the Sower. Some seed fell by the wayside; some on stony ground; some among the thorns, but other seed fell on good ground and brought a good harvest. By no process of reasoning can the three kinds of unproductive soil be likened to the child heart. The child heart is not a wayside trodden down and hard; it is neither stony nor thorny. It is the good ground.

Nothing is commanding the attention of ministers to-day more than the new challenge of religious education. A new chapter is being written in Church history, and its title is, "The Sunday School Acts of the Modern Apostles." The Church has begun to realize that the Sunday School is a sleeping giant and only needs to be aroused, harnessed, and put to work, and it will accomplish more for the Church than has ever been dreamed of in the past.

The Pastor should recognize that the Sunday School has just as much right and claim upon its full period of time as the Church service or any other service of the Church. Failure to do so and to recognize his own proper relationship to the Sunday School is fatal in its results, both to Church and school.

The Superintendent likewise should be especially trained for his work, and he may be. He should come in touch with all available Sunday School agencies, attend Sunday School gatherings, training schools and the like, so far as possible, and read some of the best books on the subject. If he does not acquire a real Sunday School vision, he will never get very far. He should go to the school of prayer, preparation, perseverance, patience, and practice. He should keep his eyes and ears open, visiting other schools, having a good library of his own and a good worker's library in his school. He should likewise see that his officers and teachers are trained, using some such book as the late Dr. Frank L. Brown's book, "Sunday School Officers' Manual."

Teachers likewise should be expected to take a course in teacher training. This is not impossible.

The Superintendent should be elected by the Church and regarded as a Church officer. His methods must be correct, his aims high, and he should be absolutely loyal to the Church. There is no office in the entire Church that is fraught with greater responsibility or opportunity than that of the Sunday School Superintendent. He should be a Christian man, a Bible student, a good teacher, a fairly good platform man, a disciplinarian, a soul-winner and a friend. He should not only study himself but study others and study books. He should keep his eyes and ears open, attending Sunday School conventions, denominational and interdenominational, whenever it is possible. He should make his Sunday School, so far as it can be done, a feeder for the Church, for his school ought to fit into the Church plans heartily.

Of course, he will know the duties of the other officers and help to train them for that purpose. A well-organized school will accomplish great results. The machinery of his school should be well oiled but out of sight, like the wheels of a clock. He should keep very close to his teachers, meeting them frequently in the workers' council and in their course of teacher training. He is not supposed to be a Sunday School Solomon, but he ought to keep abreast of the times.

The Superintendent should have a good head, two good eyes, two good ears, a tongue that knows how to keep silent, two feet, two hands, knees that bend, a broad back, a good liver, and a big heart. He should keep abreast of the educational ideals of the day, so far as he can. His methods should be above reproach, broad, tactful, without claptrap or sensation. He should recognize his duties to the Church and his relation to the Pastor, also his duties to the school and to the home.

He should have a voice in the appointment of all teachers, no matter in what department they are to serve, and cer-

tainly he should be permitted to name his associate officers who are to stand by and help him carry out his plans. The highest ambition of a superintendent is to train others for Christian service. He is like a good doctor, in a way, because he will render his best service when he renders his service unnecessary by having trained others.

He should endeavor to make his Sunday School efficient educationally, spiritually, and socially, avoiding high-pressure methods of growth and sensational methods of development.

I cannot emphasize too strongly the proper relation that should exist between the Pastor and Superintendent. No two men in any Church can accomplish so much if they will pull together, nor can any two men in a Church muss things up worse when they get their horns locked. It has been my great joy to have the very closest fellowship with my Pastors. Almost every one of them realized that his place was in the Sunday School every Sunday, and usually with an important part in the program. The distance between the Sunday School and the Church is measured very largely by the Pastor's attitude toward the school and the Superintendent's attitude toward the Church. If the Pastor is always present and in evidence every Sunday, the scholars soon come to learn that he is the Pastor of the school as well as the Church, for it is a part of the Church, and they are all the more ready to be sympathetic toward the Church than they would be otherwise.

Likewise the Superintendent should aim, by every proper means, to have his school support the Church, standing by it in every way. He should urge the scholars to attend the Church services, just as the Pastor should urge the Church audiences to attend the Sunday School. No Church can hope to prosper that neglects its Sunday School. I owe more to my Pastors than to any other individuals in all my Sunday School work. In almost every case, they have been my choicest helpers, and the fellowship has been very

sweet, not only on the Sabbath Day but during the week. The ministry of my Pastors when I have been in trouble, sorrow, and sickness, has always been choice and brotherly, and no Superintendent could be less than loyal under such circumstances.

The Pastor and Superintendent as a united, harmoniously working force hold in their hands the destiny, humanly speaking, of both the Church and the Sunday School.

XX

SUNDAY SCHOOL EFFICIENCY

"Efficiency" is a word to conjure with these days. More attention, perhaps, is paid to producing efficiency, particularly along industrial lines, than ever in the past. We are living in an age that is prodigal as to its wasting. And man, we are taught, is the most inefficient and wasteful of all creatures. Prof. Harrington Emerson says, in his excellent book entitled "EFFICIENCY": "Inefficiency, principally of administration, is alone responsible for the long bread-line of able-bodied men which continuously, for thirty years, has disgraced New York City."

"The actual and potential wastes in each year amount to as much as the total accumulations of wealth."

"Man wastes three-fourths of the coal in the ground, brings the remaining one-fourth to the surface by inefficient labor, and, it appears, doubles, trebles, or quadruples its cost in transportation charges to the furnace door. Rarely is as much as ten per cent. of the energy of coal transformed into electrical energy, and of this residuum only one-twentieth can appear as light."

He says that animals far outstrip human beings in the matter of efficiency. For example: "In production the firefly is about seven hundred and fifty times as efficient, in volume use ten times as economical, in time use twice as economical. The firefly is fifteen thousand times as efficient as his human rival."

Can the Sunday School claim to show any higher degree of efficiency than is here referred to? What is it that leads to efficiency? What are the essentials of efficiency? It is a certain, undefinable thing, apparently never put into words.

W. W. Woodbridge defines it as "That Something," in his little book bearing that title, which is dedicated to the Rotary Clubs of the world, and published by the Smith-Kinney Company of Tacoma, Washington. It speaks of a discouraged, tired-out man, on a wet, nasty day, who was hungry and begging on the street. He stopped a man at the corner and asked him to give him something to eat. The man said to him, "Well, suppose you were fed—what then?" The beggar replied, "I'd try to get a job somewhere." "You'd try?" asked the man. "Yes, try," replied the beggar, "although there is little chance. Nobody wants me now. I'd try, sir, but I do not care for that now. It's food I want. I'm hungry. Can you help me?" "No," responded the man, with a tone of pity in his voice, "I cannot help you. Nobody can." "But you could feed me," said the beggar, with some petulance. "It is not food you need," was the response. "What, then?" the beggar asked. *"That something,"* was the reply. Then he continued, saying, "Man, go find *'that something'* and when you've found it come to me." "Come to you for what?" said the beggar. "To thank me," was his answer, and he went away. He had, however, left his card with the beggar. That conversation set the man to thinking why it was he had failed, and the outcome of the little booklet, which can be bought for twenty-five cents, is that the man finally found "that something" and made a man of himself. And, incidentally, it is a very choice little book for Sunday School teachers to read.

Efficiency is required in business, but in the Sunday School it is different. The wheels go round fast enough but we do not arrive. We are too much like the man on the bicycle in the show-window—his legs are going fast enough but he is not getting anywhere. The minutest thing is being watched nowadays in the industrial world, in order to produce the largest results with the smallest expenditure of time, money, and effort. We are even told

that high-priced carpenters are sometimes forbidden to pick up nails they happen to drop because their time is worth more than the nail. Some cheap boy can pick up the nails, but not a high-priced carpenter; the same in regard to untying strings on packages—it is quicker to cut them. Of course the string is gone, but it takes time to untie them. I am not claiming that we should not untie our packages. Usually most of us have time enough, but I am speaking of the relative importance of these things and the necessity of putting one's time to the best use in order to produce the largest results.

The world is asking to-day what a man is really worth to himself, to his business, and to the world. There is a rather slanderous expression going about these days to the effect that the man from Boston is asked how much he knows, the man from New York how much he has, the man from Philadelphia what old family he came from, the man from Chicago what he can do.

Business is looking after the man who can bring things to pass. I know a young man who, as a boy, took a clerkship in a great store at ten dollars a week; he told me so himself. In twenty-five years he was the manager of the store, drawing a salary larger than the President of the United States, at least larger than that salary was up to within a few years ago.

Efficiency consists in avoiding lost energy, lost motion. The great railroad builder, J. J. Hill, confronted this condition in the railroad he built from the Middle West to the Pacific Coast. The Middle West was raising much grain, and his cars carried a vast amount of it to the Pacific Coast for export and local use, but the cars had been brought back empty. This was inefficiency; so he busied himself developing the lumber trade of the West, so that the cars would bring lumber back and thus avoid the waste.

We are told that the by-products of the great packing concerns largely, if not wholly, cover the total cost of running

the plants, so that it is possible to sell the material at a much lower price than otherwise would be required. Illustrations without end could be given to show how careful business enterprises are to avoid waste and inefficiency.

How is it with the Sunday School? Can a Sunday School be said to be efficient when it requires four officers and teachers a whole year to win one scholar to the Church? Yet that is the record we must face. Let us look at the Sunday School for a time, and see if we can find a way to overcome part of this inefficiency.

I. THE SUNDAY SCHOOL EQUIPMENT

The slaughterhouse and the bank building are not erected from the same blue-print. They are different. Each one is adapted to the use for which it is intended. It ought to be so with the Sunday School, but unfortunately this is not always the case. However, the Church is waking up. The Sunday School is a school, and more and more is coming to be so recognized. The building should be adapted to school purposes. It should be built from the inside out and not from the outside in. That is to say, it should be built with a view to the work that is to be done in the building, and not simply to gratify the pride of the Church and please the people who walk by on the street. This does not mean that a Church and Sunday School building should not be attractive and beautiful. It should be the most beautiful building in the city or town, but usefulness and efficiency should not be sacrificed for beauty and appearance. There never has been a time when so many fine, properly constructed Sunday School buildings were going up as now, and yet the large majority of our Sunday Schools are still meeting under great disadvantage.

It is not our purpose here to enter into the discussion of Sunday School buildings, except to say that the building should provide for proper grading and classification; should

make it possible for classes to have separate rooms; and for the classes of any given department to have a small, convenient assembly-room for their own use. More and more, the modern Sunday School buildings do not provide for a general assembly-room in addition to the auditorium of the Church, for the school as a whole will not be together oftener perhaps than four times a year, and these on special occasions, as for Easter, Christmas, Rally Day, etc.

There should be as great care exercised in the adaptation of the building as is exercised in our finest and best public-school houses. The building should be conveniently arranged, not only for all the divisions in the school, but for all of the officers, so that they may do their work effectively and quickly. Also, convenience of ingress and egress should be looked after. The little children should not be made to climb long flights of stairs; neither should the very old people. If there are steps that must be climbed, let the strong, robust youth use that part of the building. In the equipment, too, we will consider the furnishings of these rooms as to comfortable seats, adapted to the size and age of the scholars, so that every scholar may be perfectly comfortable, which is impossible if the children must dangle their legs in the air. All of the modern equipment should be provided, so far as possible, in furniture, maps, charts, blackboards, material for handwork, curios, etc., etc. Efficiency requires adequate, up-to-date, complete equipment.

II. ORGANIZATION

Organization is simply system, method, and economy in arrangement and in plans of work. Organization does things in the best way, setting apart given tasks for given people at given times. A school that is thoroughly organized never steps on itself coming around the corner. Our good friend, Dr. A. H. McKinney of New York City, says, "A Sunday School that does the right thing at the right time, in the

right way, by the right person will never have any ragged edges." Organization gives a task for everybody to do and somebody specially designated for that task, a place for every worker and every worker in his place.

Organization is a test of skill and avoids lost motion. Organization produces proper classification, grading, promotion, etc. There is an abundance of books on organization, and it is not our purpose to enlarge upon the subject here. However, we will speak of one feature of organization that seems just now to be the most important.

III. GRADING

A Sunday School may be said to be properly graded when the scholars are so classified in departments and classes that they are placed with those of about their own age, capacity, and ability, and under teachers and officers who are specially qualified to meet their needs. This principle is recognized in public instruction, and is now recognized in Sunday School work as it never has been in the past.

The accepted method of grading at present divides the school into four grand divisions, as follows, based chiefly upon age:

1. The Childen's Division.
2. The Young People's Division.
3. The Adult Division.
4. The Administration Division, which is not based upon age.

The first three divisions are composed of departments, as follows:

Children's Division

Cradle Roll—Ages, birth to three years.
Beginners—Ages, four and five.
Primary—Ages, six, seven, and eight.
Junior—Ages, nine, ten, and eleven.

Young People's Division

Intermediate—Ages, twelve, thirteen, and fourteen.

Senior—Ages, fifteen, sixteen, and seventeen.

Young People—Ages, eighteen to twenty-three (inclusive).

The Adult Division

is not definitely graded into departments as yet but should be. The departments recognized at present mostly are Bible classes, which ought to maintain separate class organization; the Home Department; and Parent-training.

Proper grading contemplates an officer or corps of officers whose entire business is to see that the grading is maintained. Of course this involves regular promotions at regular times, but a school, in order to be efficient, should be graded.

IV. CURRICULUM

There are various courses of lessons now in use. Quite a number of them are produced by the International Lesson Commitee. They consist of:

1. The International Uniform Lessons. (These are now being prepared especially for the grades above the Juniors.)
2. The International Group-Graded Lessons.
3. The International Closely-Graded Lessons.

In addition to these, the same Lesson Committee provides a number of special lessons, chiefly for the adult classes, each series running usually for three months.

More and more, the schools are coming to adopt some form of graded lessons. The International Committee on Education and the International Lesson Committee are giving large attention to the matter of lessons. Special lessons and courses of study are also provided for Daily Vacation Bible Schools and week-day schools of religion, which are coming more and more into use.

V. FINANCE

The Sunday School should have a definite financial policy. The budget system is the best, ordinarily, with certain limitations and modifications that may be necessary from time to time. There should be a definite plan for the raising and expenditure of money, and this involves a Finance Committee.

The benevolences should be properly apportioned and representative in their nature. The definite, weekly pledge from every member of the school, unless it be the very small children, is exceedingly desirable, and the duplex envelope is recommended. This involves a definite pledge and gift, not only for the regular work of the school, but likewise for benevolences. The envelope affords a means of training the scholars in the grace of systematic giving, which is very essential.

The support of the school by the Church is the ideal method, the Sunday School contributing definitely to the support of the general program of the Church. This system deserves to grow more rapidly in favor than it is growing now, and it will grow in favor when the Church assumes a proper attitude towards the support of the school and sees to it that the school is properly and generously supported, which is not now the case in many Churches that are undertaking to support their schools.

Everybody should know about the financial system: as to how the money is secured and how it is expended. All these matters should be made public, except the amount of the gift of the individual giver.

VI. SERVICE

Efficiency requires a definite, graded, educational program of social activities, a definite, graded program of benevolent contributions, and a definite, graded program of athletics

and outdoor activities. The school should be built upon the fourfold-life plan, as indicated in the life of Jesus Himself, and referred to in Luke 2:52: "And Jesus increased in wisdom and stature, and in favour with God and man." This means the development of the physical, mental, social, and spiritual life. The definite, graded program of recreation is absolutely essential to the best development of Sunday School life, also the development of a community program in which all the Sunday Schools of the community coöperate. This forms the foundation for the community training school, which is very effective to-day, although it is not designed to take the place of the local training school wherever that is possible.

VII. EVANGELISM

This is the heart of the whole thing. There should be a definite, evangelistic program; that is to say, the training of the young people in the spiritual things of God by setting them to work according to their capacity and ability along those lines that help to build up the Church and the Kingdom.

The spiritual life of the Sunday School should be treated frequently from the pulpit of the Church, and there should be regular efforts, at proper times, along evangelistic lines. This means the observance occasionally of Decision Day, Forward Step Day, and particularly the vitalizing and spiritualizing of the regular services of the school. The atmosphere of the regular Sunday School session ought to be conducive to spiritual results.

All of these efforts should lead toward Church membership as a means of making the public confession of the Christian life. We do not emphasize Church membership sufficiently. Even many teachers claim that it is not particularly important to join the Church, but the judgment of the writer is that we have border-line saints enough and

that everybody should join the Church who is seeking honestly to serve God and live for Him.

VIII. TRAINING FOR SERVICE

Training is always necessary to efficiency. The officers themselves should be trained for their tasks, and the teachers likewise. Pupil-training should lead into the teacher-training, and promising young men and women should be continually sought out and aided, so far as possible, in deciding upon their life work in the Church and Sunday School, or in some form of Christian activity. It may be some will enter the ministry, others the missionary field, others secretaryships, etc. Decisions for the Christian life are usually made early, far more before fifteen years of age than later. When decisions for any line of service have once been made, then the Church and school should provide adequate means for training along these specific lines.

The social service feature also should not be neglected. Churches, schools, and classes do not languish for something to hear. They languish for something worth while to do. The Church building should be a beehive of activity, all under wise direction. Any Sunday School, no matter what its equipment, if it has a proper vision of its responsibility and opportunity and effects its organization with this in view; any Sunday School that has its scholars graded, so that the largest results may follow, through the teaching of a wisely selected course of study adapted to the capacity of the scholars; any Sunday School that has its money matters well in hand and managed in a way that will not only produce the desired results but will honor God; any Sunday School that has a definite plan for all the members, that will give to each a task that is adapted to his liking and capabilities; any Sunday School that insists that everything it does shall be done in a proper manner and by those specially trained for the purpose, and continually keeps its eye open

to supply the places of the workers who are dropping out; any Sunday School that seeks, first of all, to lead the scholars to the Lord Jesus Christ and to build them up into strong Christian characters, and then trains them for the work of life to which they have committed themselves; that Sunday School has already begun to be efficient, and nothing less than this is the highest type of SUNDAY SCHOOL EFFICIENCY.

XXI

SIX SUNDAY SCHOOL ESSENTIALS

Some things *must* be that other things *may* be.

The great English essayist—Macaulay—speaks of "divine discontent." This is the soil in which improvements grow. Those who are content with present achievements will not be likely to exert themselves either to formulate or reach higher ideals. We are sure, however, that the readers of this chapter are ambitious for the best, and it is for their benefit that we venture to suggest a few of the things that *must* be in order that their ideals may be realized.

I. CONCEPTION

All Sunday School workers need to stop occasionally in their busy lives to reëvaluate the Sunday School. A proper conception of the Sunday School and a vision of its possibilities is greatly needed in our Churches to-day. This is even more true of those members of our Churches who are not at present affiliated with the school. We need to remember that the Sunday School is the whitest part of the Church's great white field; that far more additions to the Churches by conversion come through the Sunday School than through all other channels combined. This is because the Sunday School has the unsaved in larger numbers than any other service of the Church, and has them at the right time; namely, in their youth. It has the workers who are ready to do the work, the organization through which to do it, the equipment necessary, and the unfailing weapon, which is the Word of God.

The Sunday School is a sleeping giant, lying at the thresh-

old of the Church. If aroused, harnessed and trained, he will fill the Church with people, provide the money for all their needs and set the people to work. The Sunday School is the Church's power-house; it is a drill-ground, a laboratory, an armory and a great dynamic. It is the largest army in the world that marches under the Christian banner; its volunteer workers, numbering millions, constitute its chief genius.

Its convention system, calling probably four millions of workers together annually in fifteen thousand conventions in North America alone, is an indication of its far-reaching power. The Sunday School is a builder of Churches, a builder of nations, the defender of the Bible, and the undergirder of all good work. It is the best organized department of the Church, and pays the largest dividends. It is the golden gate into the Church's promised land.

In Proverbs 29:18, we read: "Where there is no vision, the people perish." This is literally true of the Church that does not have an adequate appreciation of its Sunday School. Sunday Schools are known by the Churches they build, and Churches are known by the Sunday Schools they maintain. The Sunday School, though yet in its infancy, is the dean of the faculty among religious agencies, and when the Churches generally come to a full realization of this fact they will grow both in numbers and efficiency as they have never grown before.

II. COÖPERATION

Coöperation, and not competition, is now the law of the business world, and must become the law of the Christian world. The armies of darkness will never be put to rout by a divided Church. As long as men and women think, there will be different views concerning the teachings of the Word of God, and yet the various divisions of the Protestant Church hold enough of the vital truth in common to

form a working basis for a united program. Nothing short of such a program will bring this sin-sick world to its senses. The building up of the various denominations should not be wholly for their own aggrandizement, but that they may be more efficient as individual units in the great army of God's people, working together for the saving of the world.

However, our specific purpose at this moment is to speak of coöperation in the local Church. This is one of the greatest needs of our day. If all the members of any particular Church who *can* attend the Sunday School as pupils, if not needed as teachers and officers, *would* attend and participate heartily, it would do more to advance the coming of the Kingdom than anything else that could happen. Any man who is a member of a Church, who can work and won't work, is no better than a dead man, and he takes more room. This is the day of team-work, and the entire Church should be committed, not only in sentiment, but in coöperation, to that Church's program of religious education. There is always the need of teachers and workers, not only in the school on Sunday, but in the schools of week-day religion, Daily Vacation Bible Schools, community training schools, and the like.

We plead for the fullest coöperation with the Sunday School officers and teachers, on the part of the rank and file of the membership of the Church. All honor to those faithful workers who stand by the Sunday School from one year's end to another, while others just as competent, and who could help if they would, are content to "let George do it." The Bible School in any Church will never function as it should until the Church, as such, throughout its entire membership, heartily coöperates.

III. CONQUEST

Dr. Dawson, in his remarkable book entitled, "A Prophet in Babylon," says: "Churches, like armies, live by con-

quest. When conquest ceases, mutiny begins." This is as true of Churches as of armies. Those in responsibility should, at the beginning of the year or before, lay out a definite program of conquest. This conquest should not be one-sided, but should include all of the essential features of Sunday School growth and efficiency.

There should be a conquest for numbers. There is no warrant for simply opening the Church doors and expecting the people to come. The command of the Master is to go out and bring them in. This does not mean the adoption of high-pressure, feverish methods, but that best of all methods—personal solicitation because of personal interest and a love for the work.

There should also be a definite program looking toward evangelism and leading the scholars into membership in the Church.

This conquest should apply also to the religious-education program, which should be carried to every boy and girl within reach of the school. It should include not only the Sunday School on Sunday, but through-the-week activities along the lines of religious education.

The finances of the school should likewise receive attention. Boys and girls trained to give in the Sunday School will support the Church and missions when they become older. Have a definite financial plan covering the entire year; secure the regular offerings systematically from every member of the school, and recognize in the benevolences those agencies for which the Church is responsible.

Haphazard methods never arrive anywhere. Plan your work, then work your plan. Churches and Sunday Schools that are not thoroughly occupied in something worthy of this kind are apt to fall into bickerings and disputes and lose their usefulness. I never saw a Church yet that was engaged in a thoroughly Christian, aggressive program and at the same time engaged in a Church fuss. Nor did I ever see a Church that was split and divided and fussing that

was winning souls for God. A horse cannot kick and pull at the same time; neither can a Church. The conquest program of the Church should be accompanied with great faith and confidence and cheerfulness, also with a shout of victory.

IV. COMPETENCE

The world always waits for the man who knows how, no matter along what line it may be. Emerson said: "If a man can write a better book or preach a better sermon or make a better mousetrap than anybody else, the world will make a beaten path to his door, though he live in the midst of a forest." (This quotation may not be literally correct in words, but it is in substance.)

One of the things that *must* be, in order that the Sunday School may properly and permanently function, is a trained leadership. The officers and teachers should all take special training for their work. Dr. Frank L. Brown's admirable book, entitled, "Officer Training," is well adapted for the officers of the school. This same Dr. Brown, who was formerly secretary of the World's Sunday School Association, founder and superintendent of the Bushwick Avenue Methodist Sunday School of Brooklyn, has often said in my hearing that for the past twenty-five years they have never had a class in that great school of over three thousand but that they had a teacher who had been trained in one of their own training classes ready to take the class. When we consider that it requires 150 teachers in this school, such a record is truly remarkable. They solved the problem by having one or two or three teacher-training classes in operation every year from October to May. It can be done.

The teacher-training class should have been started in October, but, if not started yet, it is not too late. Continuous training of advanced pupils for this purpose will solve the teacher problem. There is no more important officer

in the Church than the director of religious education, and one of his chief tasks is to provide for the training of the teachers that are to be.

There should also be picked young people in constant training for all the offices in the school. It is well to have understudies for your secretary, treasurer, assistant superintendents, and all officials, even though they may not be required to do the work Sunday by Sunday; they will be needed sooner or later. The Sunday School with a trained leadership in all of its divisions and departments, and that is looking toward the future in this matter, will not be disrupted by the occasional removals of those in responsible positions.

V. CONSTANCY

There is no virtue so valuable in a Sunday School worker, and particularly in a teacher, as faithfulness, dependableness, reliability. The teacher who really counts is the one who is always present, regardless of the weather, unless some reason entirely beyond his control keeps him away. In real value to the school, he far surpasses those who may be much more efficient and brilliant, but upon whom you never can depend.

"The lightning-bug is brilliant,
But he hasn't any mind.
He stumbles through existence
With his headlight on behind."

All honor to those Sunday School soldiers who can march when the flags are not flying and when the bands are not playing; who stick to their task through thick and thin, and never give up. Far too many of our Sunday School workers seem to have adopted for their particular Scripture passage, "He maketh me to lie down." Christian work is not done by spurts. Much enthusiasm is frequently engen-

dered by revivals, and I believe in revivals, but it oftentimes happens that the enthusiasm is short-lived. In almost every revival you will find those whom you cannot keep down, and after the revival is over you cannot get them up.

It is well, in laying out the program for the new year, to stress the importance of regularity of attendance and to recognize the faithful when the year is done.

VI. CONSECRATION

Devotion to the work or consecration to the task is, after all, the key to success. This, of course, refers to the individual. The Sunday School workers, however, that can qualify under the five preceding points—namely, "Appreciation," Coöperation," "Conquest," "Training," and "Stick-to-it-iveness"—will be the first to consecrate their lives more thoroughly than ever to the task they have in hand. Love for God, love for souls and love for God's Word and work point the way to joyful service.

The teachers should be called together frequently, at least in their monthly workers' councils, and brought face to face with their individual responsibility as workers for God. Love and devotion and consecration can keep up the steam and can keep up the work at white heat. God cannot use a selfish person in his vineyard. There must be the wideness of soul and the depth of purpose that are willing to sacrifice and to go anywhere at any time, if possible, to reach the wandering boy or girl who may be trying to pull away.

The work of the Sunday School teacher is the greatest work on earth for the rank-and-file Christian worker.

No life is ever full without the loving touch. A beautiful story is told of a boy in Labrador suddenly made blind by an accident and brought to one of Dr. Grenfell's hospitals by his sister, who was somewhat older than himself. The poor blind boy would sit upon the edge of his bed for

hours, holding out his hands. When asked why he did it, his sister would reply: "He wants somebody to take hold of them." The power of human sympathy, the touch of a loving hand, the encouragement of a cheery word, these are all essential to the teacher who would succeed.

And then comes joy. The greatest thing in the world is life; the greatest thing in life is love; the greatest thing in love is joy; the greatest joy is the joy of the Lord.

XXII

THE SUNDAY SCHOOL AS AN INVESTMENT

"Will it pay?" This is the question one always hears when facing a new enterprise. It is a proper question, too, for after all the final test in every kind of work or business, whether it has to do with religion or the affairs of the world, is just that question, "Will it pay?" People are not keen to invest their time, their money, or their lives in any enterprise that does not promise adequate results. We are living in a commercial age, and the test applied in commercial life is likewise to be applied in religious life, but not for the same purpose.

The dividends of Christian service are not indicated by figures on a ledger. They are not easily tabulated but they are genuine none the less. The question the world is asking to-day about the Church is this very question, "Does it pay?" The Church cannot escape this test. Unless the profit that accrues to the Church itself, to the neighborhood in which it is located, to the town or city, or state, or world, is commensurate with the effort put forth, people will not easily enthuse over it.

Just now we are talking about the Sunday School, which is the Church engaged in its teaching service. We need to remember that the Church is not only a field but a force.

We have come likewise to realize that no Church can hope for permanent success and adequate growth that does not give prime attention to religious education or to the Sunday School, as that term is more familiar. The Sunday School came into existence with kicks and cuffs. Nobody wanted the child. Out of many a Church it has been driven with angry words and even with a cane, but to-day condi-

tions are different. The Sunday School has won a place in the heart of the Church, and we understand it better than in the early days and appreciate its value as we did not then.

Perhaps the following illustration will explain this: The fishworm boring in the mud underneath the stream of water may come upon the root of a lily plant. If this fishworm could think and know and speak he might properly say, "I have found a lily."

The fish, swimming about in the water above the mud, may come upon the stalk of this same lily plant. If this fish likewise could think and know and speak, he, too, might say, "I have found a lily," but the fisherman, seated in his boat upon the surface of the stream and spying the beautiful flower of this same lily, set like a pearl in emerald, and paddling up to the lily, would take it in his hand and look down into its golden heart, and he, too, would say, "I have found a lily." Which one, however, of the three—the fishworm, the fish, or the fisherman—has the best idea of the lily? Evidently the one who has seen the full-blown flower.

We would not intimate that the days of Robert Raikes were all root without stalk or flower, nor those intervening days between then and now all stalk without flower or fruitage, nor that even in this favored day of Sunday School work with which we are familiar we have simply the flower without the root or stalk, but, figuratively, the illustration is correct. While there has been fruitage from the very beginning, and the beautiful flower as well, we see the results to-day as we have never seen them before. It has taken nearly one hundred and fifty years for the perfection of the flower to the degree of beauty that it shows forth to-day. All that has gone before has been necessary, and we are beginning now as never in the past to reap the benefits.

This is what it takes to make a good investment, the expenditure of time, talent, toil, money, and men in such a way as to produce satisfactory results along desired lines.

The profit in any investment must come to the owner. As the Church is the owner of the Sunday School, and exists for the purpose of propagating the Christian religion, the Church and the Cause of Christ must draw the dividends and reap the profit.

If the Sunday School helps the Church, it is a paying investment. I desire to call the attention of our readers to five kinds of dividends the Church draws from the school, or, to put it in another way, five ways in which the Sunday School really pays as an investment.

1. *The Sunday School Pays Socially*

This, we admit, is putting it on the lower level, but nevertheless sociability of the right kind is profitable. The Sunday School brings people together. It is a long cry from that little handful of boys that Robert Raikes gathered in old Gloucester in the kitchen of a story-and-a-half house in Catherine Street to the thirty millions and more enrolled in the Sunday Schools of the world to-day.

The Sunday School army is the largest Christian army in the world that marshals under a single banner. To very many it is the best and oftentimes the only side of social life available to the young. This is especially true in village and country. In our day social life is running at full tide. It finds its expression in organizations of every character. It seems as though there were more clubs in the world to-day than there are people to swing them, but the Sunday School is a club in its best sense, with all bad influences eliminated. It cultivates the social life under high standards and proper conditions. The social gatherings of the Church, through class organizations, departments, divisions, etc., bring thousands and hundreds of thousands of people together every week. During the "Men and Religion" campaign the social side of Church life was emphasized, but it was discovered that there was not a single club of any kind recommended

by the workers engaged in the "Men and Religion" campaign that was not already in existence in some Sunday School within the field.

Clubs for music, athletics, art, reading, painting, hunting, fishing, tramping, kodaking, etc., etc.—they are all to be found to-day in the Sunday School organizations somewhere. In the matter of athletics, it may not be commonly known that the largest baseball league in the world is a Sunday School league located in the city of Chicago. There have been at one time one hundred and ten baseball clubs identified with this league. Every member of every club must be vouched for by both pastor and superintendent, as a member in regular attendance upon the Sunday School. No one is accepted for any position whatever unless he can thus qualify. Should any member of any of these clubs play a game of baseball on Sunday or use bad language on the playground he is immediately dropped from the club. This is Sunday School athletics at its best.

The Sunday School brings not only the members of the school together but it brings Churches together in its social activities and in its conventions. Indeed, it brings denominations together and it brings nations together. Having attended great conventions in every part of the North American Continent and in many parts of the world, I can speak with some familiarity on this subject. Under Sunday School auspices on our North American Continent more than fifteen thousand conventions are held annually, attended by approximately four millions of people every year.

The social life of a Church is as valuable, in its way, as any other department of its activity. Under what better circumstances could young men and young women form their acquaintances and fellowships and select their life mates for the planting of new homes than under the benign influence of the Church? And this is what the Sunday School does. There is no other social institution on earth so influential as the Sunday School.

2. *The Sunday School Pays Civicly*

It stands for good citizenship. It teaches obedience to the laws of the country. The president of a great university said recently that the Sunday School teachers were the makers of America, and, indeed, this is true. The Sunday School is the best factor for good citizenship there is in existence, next to the home. Our first President, *George Washington,* said, "The perpetuity of this nation depends upon the religious training of the young." *Thomas Jefferson* said, "This country will be saved, if saved at all, by the training of the children to love the Saviour, and the Sunday Schools will play a most important part in that training." The *Honorable John W. Foster,* when Secretary of State, said, in a public address, "I challenge you to mention any other work of equal importance to this nation with the work of the Sunday School teacher." *Laveleye,* after a visit to this country, wrote a book in which he said, among many other good things, "The Sunday Schools of the United States form the strongest foundation of its public institutions." *Dr. John W. Watson,* better known by the name of "Ian Maclaren," said to one of our newspaper men, "The greatest agency for good, as I see it in your country, is the Sunday School."

The Sunday School is better than a standing army. It is the only school attended by millions where the Bible is the text-book, and the Bible is the basis of all right law. The school magnifies the Bible. It has popularized the Bible. It is well to bear in mind that there were no English Bibles in print when Columbus discovered America.

"A lady with a lamp shall stand
In every city of the land."

This lady is the Church of God, and the lamp is the Word of God.

"We search the world for truth,
We cull the good, the pure, the beautiful
From graven stone and written scroll,
And all the flower fields of the soul;
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book that Mother read."

The Sunday School has done and is doing more to perpetuate the Christian institutions of our country than any other agency save the Christian home.

3. *The Sunday School Pays Financially*

It pays the Church financially. It puts dollars into the Church treasury for dimes that it costs. It trains our young people in the art of giving, and this is a lost art with many. Givers trained through the Sunday School will solve the Church's financial problems. It is the custom in our Sunday Schools to teach systematic, generous, and proportionate giving. Scholars raised up in this way to give become the supporters of the Church in later years. It is said that the average criminal case in the United States costs enough money to maintain a Sunday School of one hundred members for ten years. I have no doubt this statement is correct. It is also stated that it cost the United States Government enough money in its campaign in Mexico for the capture of Villa to build a Church, a hospital, and a school in every one of the twenty-seven states in Mexico and maintain them for ten years, and then they did not catch Villa. If the Sunday School had been maintained in Mexico during the fifty years preceding, there might have been no need of such a campaign.

Three out of four, and in many cases four out of five, of the Church's accessions come through the Sunday School. If we train them to give (and we are training them to give),

we shall have giving Churches, which means better support for the Churches themselves, also for missionary boards and all benevolences. Think of what it meant to the Churches of America financially alone to save Stephen Paxson, who was saved through the Sunday School. He founded over thirteen hundred Sunday Schools before he died. Hundreds of them developed into Churches. Who can compute the benefit to the Church even financially, if in no other way, of such men as Moody, Reynolds, Jacobs, Vincent, and thousands of others who have devoted their lives to the Sunday School? And yet in too many cases the Churches starve their Sunday Schools to death for lack of adequate support.

The Sunday School does pay financially. Look at the millions and millions of lesson helps and other Sunday School literature and material prepared by the denominational and independent publishing houses. I have been told by some of those connected with these institutions that a good many of their great buildings have been made possible by the profits on Sunday School lesson helps alone. The Sunday School does pay financially, and it pays large dividends.

4. *The Sunday School Pays Educationally*

I am aware that it is quite the fad, in some localities, for high-grade educators to "knock" the Sunday School right and left and call it a failure because it does not have high educational ideals. This criticism has had much ground for justification, and yet the Sunday School will stand the test after all. Everybody who knows anything about Sunday School work knows the low educational standards that have prevailed in many localities, but there is much rejoicing these days because of the great improvement along this line.

We must not forget the debt the world owes to the Sunday School even educationally. Readers will remember the quotation in Chapter II from Green's "HISTORY OF THE ENG-

LISH PEOPLE": "The Sunday Schools established by Mr. Raikes, of Gloucester, at the end of the century, were the beginnings of popular education." It is not wholly out of place to say that the great free-school system of our own America was patterned, in the first place, after the free-school system of England, and if that is true it may be said likewise that our own free-school system, which is the pride of our country, is the direct outgrowth of Robert Raikes's Sunday Schools.

It is not at all uncommon, however, on Sunday School platforms, to hear all kinds of bad things said about the Sunday School as an educational agency. All too often, many of these statements are justifiable. On the other hand, it is my firm belief that it is quite impossible for the Churches of North America to produce and set to work another million-and-a-half of Sunday teachers who are as faithful, consecrated, and efficient as those who are now teaching Sunday School classes. It is a great deal better to be down in the field and busily at work than it is to sit upon the fence and find fault with those who are doing the work which we ourselves are neglecting.

In some of our newspapers likewise we find flings at the Sunday School, and it has been called a failure, the statement many times being based upon single cases of ignorance. As an illustration of this, I read in a paper some time ago this statement. A well-known primary teacher asked the scholars who the greatest character in the Bible was. One little lad enlightened the company by stating that it was Admiral Dewey. The paper which presented this story set this forth as an illustration of the failure of the Sunday School. Of course it was a failure in that instance and with that particular boy. I endeavored to answer that article for publication in that paper, and had great difficulty in getting my article printed at all. I stated that it was not fair to judge of an institution by single cases of ignorance.

The public school could be condemned and likewise made

a laughingstock in the same way. Dr. Schauffler used to tell of an examination in a public school in New York City with which he was familiar. A question was asked calling for the main parts of the human body. A scholar replied that the human body was composed of three parts: the head, which contains the brains—if any; the chest, which contains the lungs and the liver; the stomach, which contains the vowels, which are "a," "e," "i," "o," "u," and sometimes "w" and "y"!

I stated in my newspaper article that if readers would look in their editorial columns of that very same issue, in an article presumably written by the editor himself, they would find this statement: "Some wise guy has said no prophet is without honor save in his own country." I told them that if they would consult their Bible and note Matthew 13:57, they would discover that these words were spoken by the Lord Jesus Himself, and they might possibly become convinced that all the ignorance of the Bible was not confined to the primary class of the Sunday School!

It is impossible to estimate the value and the power of Sunday School teachings. The millions and millions of lesson helps prepared by the very finest and best educated minds of this country; the papers, the libraries, training books, conventions, institutes, summer schools, and camps, all of these have high educational qualities.

The Sunday School pays educationally.

5. *The Sunday School Pays Spiritually*

This is the best of all. We remember that from eighty to eighty-five per cent. of all of the additions to the Churches of America by confession of faith in Jesus Christ come through the Sunday School. This is no disparagement of the preaching service whatever, for many and possibly most of these children have made the decision under the preach-

ing of the pastor, but the Sunday School has prepared the way. Dr. John Clifford of England says that five-sixths of all of the additions to the Church in England come from the Sunday School. Indeed, the Church owes its very life to the Sunday School, so far as membership is concerned. One of the leading Sunday School representatives of a large denomination said, in my hearing, several years ago, "If it had not been for the additions to our Churches through our Sunday Schools during the past four years we would have shown a very heavy loss, and if those conditions were to continue for twenty-five years, without any additions from our Sunday Schools, our great Church would go out of existence."

We have frequently quoted here the statement that eighty-five Churches out of every hundred in America were first Sunday Schools before they were Churches. The Sunday School is a proper seed, and if planted in the right place and cared for as it should be will develop into a Church by and by. The records show that ninety-five per cent. of the ministers of the Protestant Churches of America came from the Sunday Schools.

Dr. Henry Clay Trumbull, in one of his books, gives this significant sentence: "The world has been saved to the Church and to Bible study by the Sunday School." Because boys and girls go to Sunday School to-day, men and women will go to Church to-morrow. Dr. Jesse L. Hurlbut was fond of saying, in one of his addresses, that the reasons for the great power of the Sunday School spiritually are as follows:

1. It has the unsaved in larger numbers than any other service of the Church.
2. It has them at the best time of their life, while they are young and impressionable.
3. It has the equipment with which to do the work.
4. It has the organization, the plan, the method.

5. It has the workers.

6. It has the weapon, the sword of the Spirit, the Word of God.

Consequently it gets the results. The Sunday School is the very center of the firing-line. The late Dr. James L. Phillips, formerly Secretary of the Sunday School Union of India, said that the Sunday School is the underminer of paganism. It is the easiest, cheapest, and best way to spread the Gospel of Jesus Christ.

We have come to learn that a child is worth more to the Kingdom of God than a man or a woman because there is more of life to give. Childhood is the key to the future of this world spiritually. The most profitable organization on earth for building up the Kingdom of God is the Sunday School. There is an old proverb, dating back many years, which says, "The world exists only by the breath from the school children," and surely the same thing may be said of the Church. It exists to-day because of the great work that is being done through the educational agency of the Church, commonly known as the Sunday School.

From every standpoint the Sunday School is the most profitable agency and activity of the Church, and it deserves a great deal more support and coöperation than it receives.

The Sunday School is a paying investment from every standpoint.

XXIII

SUNDAY SCHOOL BEATITUDES

1. *Blessed is the Church that believes in the Sunday School, for it will compel the Sunday School to believe in itself.*

Stand at the Church door some morning at the opening or closing of the preaching service, and notice the large number of men and women who pass in or out either to attend the preaching service or to return home from the preaching service. If the Sunday School is held just before the preaching service, it means that this great army has not attended the Sunday School. If the Sunday School follows the preaching service, it means that these large numbers, composing always a vast majority of those in attendance, are going home without remaining for the Sunday School. What is the matter with the Church where these things happen? Simply this: That Church does not believe in the Sunday School. Altogether too many Christian people look upon the Sunday School as a child's affair purely; a good place for others to be, no doubt, but not for them.

What is the crying need in our Sunday Schools to-day? Ask any superintendent. He will tell you it is the need of thoroughly qualified, equipped and trained teachers, and yet, in practically every Church of any size there are plenty of college and high-school-trained men and women who could easily qualify as Sunday School teachers if they would, while the school languishes and hundreds of schools die for lack of teachers. When in a typical American city of fifty thousand, according to a survey made by the Interchurch World Movement, the annual per capita contributions of the Church people were as follows: For local Church support, $24.84;

for missionary work, $4.00; for music, $1.48; for the janitor, $1.07; for the Sunday School, 46 cents—there is but one conclusion at which to arrive; namely, that in the estimation of the Church the Sunday School is not worth supporting. In other words, the Church members think it is twice as important to pay the janitor as it is to provide religious education for their children.

2. *Blessed is the Sunday School that knows why it exists, for it can hold its head up and look everybody in the eye.*

There are thousands of Churches, and many more thousands of Church members, who would not pass a satisfactory examination if asked plainly the question: "Why the Sunday School?" One of the most difficult tasks the Church confronts to-day, and likewise, one of the most important, is to grasp the real genius of the Sunday School. Our Master's final injunction to the Church as embodied in the great commission—"Go, teach"—is surely a sufficient charter for the Sunday School. It should have as definite a place in religious education as the public school has in secular education, for teaching, whether secular or religious, is the finest of the fine arts.

3. *Blessed is the Sunday School that is properly organized for its work, for it knows where it is going, and will know when it gets there.*

Organization means economy and efficiency. Organization accomplishes the best results in the quickest, cheapest, and most effective way. A Sunday School that is properly organized knows exactly how many members there are, where they are located, why they are located as they are, when and why the pupils are to be promoted to the next department; has a definite program for every line of activity, knows where its money comes from and where it is going and why, and has somebody thoroughly qualified in charge of every department. The proper officers can tell, at a glance, by consulting the proper records, what departments and classes are gaining or losing, and they will look after

all the details of the organization as carefully as if it were a business for financial profit. No Sunday School can lay claim to efficiency that is not at least seeking to be thus organized.

4. *Blessed is the Sunday School that is managed like a bank, for it will have no ragged edges and will command respect.*

This means that there is a time for everything, and that everything is done on time; a place for everything, and everything is in its place. The shilly-shally, haphazard method of conducting the average Sunday School is one of the reasons why business men are not found there in large numbers. The school that begins *about* 9:30, or any other hour, or when the organist comes, will never hold people who do their own thinking. The properly managed Sunday School will begin exactly on the minute it is advertised to begin if there is nobody present but the janitor. The Sunday School that does the right thing in the right way at the right time by the right person will have no ragged edges.

5. *Blessed is the Sunday School that is in right relationship to the Church with which it is connected, for there will be no gravel in the wheels.*

A pastor who habitually ran his Church service overtime, frequently requiring the Sunday School, which followed, to begin fifteen minutes to half an hour late, said, when remonstrated with by an officer of the Church, who also taught in the school: "I am not preaching against time; I am preaching against sin." He should have preached those sermons looking in the looking-glass, for he himself was the sinner. There are others! No superintendent of a school that meets before the Church service has any right to run his school beyond the closing hour, and thus interfere with the opening of the Church services; nor has a pastor any right to run his preaching service into the Sunday School hour, particularly so when both services must use the same

room in whole or in part. The time for opening and closing each of these services should be strictly adhered to. It is as wrong to steal another's time as his money, and more so, for stolen money may be restored; stolen time, never.

When the Church comes to realize that the Sunday School is the whitest part of its field, and that, as a rule, three members come from the Sunday School into the Church for every one that comes from all other sources combined, it will take the Sunday School more seriously and deal with it more sympathetically. The pastor and the Sunday School superintendent should work well in harness together. No two men can accomplish so much, if they are in deep sympathy with one another, and no two men can muss things up so easily when they are not. The superintendent should always be present at the preaching services of the Church, and the pastor should always be present at the Sunday School. The superintendent should take the same interest in the Church as he would like the pastor to take in the school. The pastor who habitually absents himself from the Sunday School widens the breach thereby between the Sunday School and the Church and makes it more difficult to win the scholars to Church membership. This subject was dealt with more fully in Chapter XIX.

Many Churches seem to begrudge the Sunday School, not only the necessary money, but also the time it needs. Good Churches build good Sunday Schools, and good Sunday Schools build good Churches.

6. *Blessed is the Sunday School that recognizes the place of helpful worship, for deep breathing of devotional atmosphere gives poise to the heart.*

The day of "opening exercises" is rapidly passing, and it is well. The day of clap-trap, hip-hurrah! and boisterous methods in conducting the Sunday School is waning! Those methods breed disorder. A worshipful atmosphere cultivates quietness and thoughtfulness. There should be a reason for the singing of every hymn. That reason should

be known to the school. There should be reason for the Scripture passages used, and the Scripture and hymns should fit together and the prayer should be appropriate. Furthermore, the features of the worship period should be adapted to the various departments of the school. There is nothing that will lend itself to good teaching like a devotional, worshipful opening service. When properly prepared for and entered into, the pupils soon come to love this sort of service.

7. *Blessed is the Sunday School that carries out an adequate, well-balanced program of religious education, for this is the diet that makes for permanency and strength.*

Sunday Schools that have the right kind of lessons properly taught by trained teachers, and right conditions for teaching, will hold their scholars. Scholars are not permanently held in a Sunday School by street-fair methods or the Christmas orange. Nothing holds like good teaching. The essentials are lessons that are adapted to the capacity of the scholars, properly chosen by the Committee on Education. There is now such a wealth of lesson material and such an abundance of suitable lesson helps for teachers of all grades that the work of the teacher is truly fascinating when one really gets the teacher's vision. The standards should never be lowered to meet the capacity of poor teachers, but the teaching staff should be improved to meet the requirements of higher educational standards. This has been done in thousands of schools.

The proper officials of every Sunday School should get in touch and keep in touch with the recognized educational leaders of their denomination and see to it that their school fully measures up to the educational standards and requirements.

8. *Blessed is the Sunday School whose teachers and officers are adequately trained for their tasks, for they will get results and do their work with joy.*

There is but one way to have plenty of good, trained teachers all the time, and that is to *make* them, *in* the

school, *from* the school, *for* the school, and *by* the school, and keep up the process continually. It is a very slow method, but the swiftest method known.

9. *Blessed is the Sunday School which maintains a helpful Workers' Council at least once a month, for this gives to the workers what the grindstone gives to the ax—edge and polish.*

What the directors' meeting is to a bank, the Workers' Council is to a Sunday School. It should be the Sunday School "trestleboard." Here the work is reviewed, comparisons are made, the weak places are strengthened and plans for the future are laid out. Here all the workers of the school in every department learn what is going on in the other departments, and are enabled to work in sympathy together. The Workers' Council should be thoroughly prepared for, the pastor, superintendent and director of religious education coöperating in the making of the program. As a rule, the best councils are held by gathering for a little supper at six o'clock and then transacting the business about the supper-table, adjourning about nine or before. At the Workers' Council is the place to take account of stock and to make up the trial balance and see where you stand numerically, financially, socially, educationally, and in every other way. There should be carried out, also, a systematic course of training or a series of helpful addresses that would benefit all the workers. No Sunday School can be at its best without a Workers' Council, and every Sunday School can have one if it wants it badly enough. At such a meeting, the school can look itself squarely in the face and see where the wrinkles are.

10. *Blessed is the Sunday School that coöperates with other schools in a community program, for it will learn much it needs to know, and will be saved from self-conceit.*

The superintendent who boasts that he never misses a Sunday from his own Sunday School usually has a poor Sunday School. It would be well for him if he missed

about one Sunday in six and visited some other schools in his own city and elsewhere. He would learn much to his advantage, and would soon begin to slough off some of his antiquated methods, which he may have thought were up to date. The school that declines to coöperate with other Sunday Schools in a community program will usually have a continually narrowing horizon, while the school that seeks to coöperate and learn what is going on in the great Sunday School world will continually broaden its vision and reach forward to greater things. There are many things that can be done better in a community way than by each doing the work alone.

11. *Blessed is the Sunday School that does not go to sleep at the switch, for it will keep on the main line and land at the station instead of in the ditch.*

Wide-awake Sunday Schools avail themselves of every means at their command to keep abreast of the times and keep their workers informed as to what is going on in the Sunday School world. They will have a Sunday School Worker's Library, not hid away in some dark closet under the stairway, but in a convenient case, with a glass door, where everybody can see it. This library will be kept up to date and operated in a way that will make the workers want to read the books. It can be done.

A wide-awake Sunday School never allows a convention within its reach to pass by, either denominational or interdenominational, local, county, State or national, without sending delegates, if possible, and expecting them to make a report to the workers of the school upon their return. Every trade, business and profession has conventions, and they are well attended. Those schools are the best, as a rule, that get in touch with what others are doing.

A wide-awake Sunday School sees that its teachers have the best Sunday School literature, beginning, of course, with that of their own denomination and then supplemented, if need be, by that of other denominations, and that of

independent publishing houses as well. There is good in all of them.

A real, live Sunday School never has to pinch itself to see if it is awake.

12. *Blessed is the Sunday School that maintains a missionary spirit, for this will develop a warm heart and a far-away vision.*

There are schools which claim they cannot give away any of their money for benevolences, because it takes all they have to support themselves. Such schools will continue to have less and less for their own support, and will eventually die of dry rot. A thoroughgoing missionary spirit, enthusiastically and properly developed in a Sunday School, will put new life in the veins and new courage in the heart. It will come as a shock to many Sunday School workers, no doubt, and Church workers as well, to raise the question candidly and seriously as to whether a Church or Sunday School can expect God's favor when it spends more money on itself than it does in carrying the Gospel to the world. The best way to have life is to try to put life into those who are nearer dead than we are. Certain it is that the livest and most up-to-date Sunday Schools of the land are those with a missionary spirit.

13. *Blessed is the Sunday School that carries out a graded program of social, through-the-week activities, for it will grow in popularity and power, and the young folks will pronounce it good.*

There is as much religion in developing the right kind of social spirit in a Sunday School as there is in teaching the Sunday School lessons. Religion has to do with the whole being, and it is entirely possible for a Sunday School basket-ball team to play their game to the glory of God. The Church is wearing crêpe on its heart because the young folks and children find their pleasures, many of them, under influences that tend downward. The Sunday School architecture of the future will provide suitable conveniences for

proper pleasures under the Church roof, or, at least, under Church guidance. Through-the-week activities, however, include all of those channels of service comprised in the words "social service." Bible classes, as a rule, do not languish for things *to hear,* but they are built up by uniting in a worth-while program of something *to do* that is really helpful to folks and to the world. There are through-the-week activities both altruistic and social that are well adapted to all departments and grades of the school, and the more intelligently the Sunday School enters into them the more securely will the interest of the scholars be sustained.

14. *Blessed is the Sunday School that fosters the patriotism of religion and the religion of patriotism, for, by so doing, it helps to develop a righteous nation.*

The flag of the country should be in evidence at every Sunday School session. It is well also to give the flag salute. It will add tremendously to the interest of this feature of the school if the flag can be made to float as in a breeze, rather than being stationary. This can easily be done by securing a silk flag, not too large, perhaps three feet long, and then, at a proper place near by, having an electric fan, which is turned on for a few moments during the flag salute. Of course this could be done only where electricity is installed. In many places the flag is placed on the platform near the pipe-organ, and the electric fan is placed just behind the pipes of the organ and connected with a wire leading to the superintendent's desk. In this way the fan is out of sight and can be turned on and off at pleasure. The teaching of patriotism in connection with a religious service should be something more, however, than honoring the flag. It should deal in the real essentials of good citizenship, integrity, obedience to law, kindness to the unfortunate, and everything that has to do with community betterment. The Sunday School is, or should be, next to the home, the best good-citizenship agency in the world.

15. *Blessed is the Sunday School that creates and maintains an evangelistic atmosphere, for it will reap abundantly.*

The worship of God and the honoring of Jesus Christ should be the central, pervading notes in every Sunday School service. The atmosphere should be such as to make it easy to speak of Jesus our Master and His claims upon our lives at every session of the school. The public confession of Christ by a pupil should not be regarded as an unusual or unlooked-for thing, but as a natural result of the atmosphere that is breathed week by week in the Sunday School session. This does not mean that we are to stress publicly the formal acceptance of Christ at every session, and certainly it does not mean the simple standing up or raising of the hand, both of which are apt to become formalities with little meaning. Nevertheless, no method is to be despised that will accomplish the results. If souls are not being saved in the Sunday School, it is time for those in charge to learn the reason and to remedy it. The evangelistic spirit, properly understood, is not inconsistent with, or out of harmony with, a buoyant, joyous spirit. Real religion is never pokey. "The joy of the Lord is your strength." Building up the Kingdom of God is the business of the Church, and it is high business.

XXIV

THE ACID TEST—FIFTY-SEVEN VARIETIES

(For Christian workers, particularly Sunday School workers, whether engaged in the general work or locally.)

"What you are speaks so loud, I cannot hear what you say." These words, quoted from Emerson, express the truth that lies at the foundation of all success. Every Christian worker who reads this article is asked to take a mental photograph of himself as these fifty-seven varieties of "the acid test" are presented—and in this request the writer includes himself, for he does not pose as "Exhibit A" in this matter. The tests are put in the form of questions designed to direct our thought. It will be well not to read too rapidly but to consider each question in its personal application before going on to the next.

One: Have you a fixed purpose in life, and are you seeking to fulfill it in the position you now occupy?

Two: What is your idea of success, or what do you understand to be the true measure of success?

In other words, can one succeed who does not reach the object of his aim?

Three: What is your idea or definition of failure?

Lowell said, "Not failure, but low aim is crime."

Did you ever hear of the "Vanquished Victor," and do you comprehend the meaning of those words in this connection?

Four: What is your loftiest ambition in life?

Fosdick says, "No one really lives until he lives for something great."

Have you ever considered the upward pull of a great passion for some attainment really worth while?

Is it better to aim at things you know you can reach or aim at the impossible because it is an ideal?

Five: Are you big enough to be interested in other causes besides the one in which you make your living?

Many are not. They are the ones of whom it is said, "They are always playing on one string." Nothing compels their attention but the thing in which they are directly interested. Here is where we classify ourselves as to whether we are big or little, narrow or broad, close or generous.

Six: Are you public-spirited enough to take a vital interest in the welfare of your local community?

Is it a matter of no concern to you that there are typhoid germs in the water supply or that the streets are so filthy that they are breeding disease? It is a question whether any one can be a success in the largest sense along any line whose entire interest is centered in his own particular work.

Seven: Do you take an interest in politics, national and local, and make it a practice to vote?

If our democratic form of government ever breaks down, it will be at this point. Many officials are elected to high positions and entrusted with grave responsibilities, when their election represents the expressed wish of less than one third of the voting constituency. No voter has a right to raise his voice against any wrong whatever until after he has expressed his preference by his vote.

Eight: Can a self-centered person be an effective Christian worker?

Some one has truthfully said, "The self-centered man has denied himself the most inspiring relationship on earth." No Christian worker can hope for success in any large way who settles every question on the basis of how it will affect him personally. Putting the cause first and self last is the foundation principle of Christian service.

Nine: Is there any value in self-denial for a good cause?

Self-denial is not a popular trait among people generally but it opens the door to greatness and efficiency. "Self-denial is not negative repression, but the cost of positive achievement." The missionary denies himself many comforts and pleasures, all of which are wholly proper, that he may carry out the ambition of his life. The same is true of the explorer, of the inventor, and of others who have a consuming ambition to carry out their hearts' desire. Too many of us are like one of George Eliot's characters of whom she says, "He was to be counted on to make any sacrifice that was not unpleasant."

Ten: Do you ever apologize for being a Christian worker? Is there any more reason for apology than there would be for the farmer, the merchant, the lawyer, the doctor, the teacher, to apologize for their occupations?

Eleven: Do you find it easier to find fault or to commend? Have you ever considered that chronic critics always lay themselves open to criticism and that it is a sign of generous and noble character always to see the good in others and speak about it on every proper opportunity? One can never trust his character or reputation to an habitual critic, no matter how conscientious he may be or think himself to be. To speak of the good promotes the good and creates an ambition to do better.

This does not mean that we are not to call attention to glaring faults, especially in those for whom we are responsible, as, parents to their children, teachers to scholars, etc., but even here we get further by commendation than by criticism.

Twelve: Do you seek to find something good in those with whom others are finding fault and endeavor to offset their criticism by commendation?

There is always some good trait in everybody, if we will only look for it, and the more we seek to discover what this trait may be, the less liable we are to criticism ourselves. Even "Mrs. Wiggs of the Cabbage Patch" can teach us a

lesson in this regard, for when others were condemning her good-for-nothing, worthless, profligate husband she was always ready to respond, "But he has a beautiful handwriting."

In no particular is this trait more noticeable than in what many people have to say about the weather. With some people it is always just what it should not be. If the day is fair, many are ready to say it is a "weather breeder" and we may look for a storm, etc. It seems so much easier to see the bad side, to see the fault, than to make an effort to see the good.

Robert Louis Stevenson laid down a good rule when he gave us those beautiful lines:

"In men whom men condemn as ill,
I find so much of goodness still,
In men whom men pronounce divine,
I find so much of sin and blot,
I hesitate to draw the line
Between the two where God has not."

Thirteen: Do you refrain from talking of that fault in another which, if in yourself, you would like to have guarded in silence?

No words can be too severe to criticize the despicable meanness of the one who peddles the faults of another. Such a person is never to be trusted. To be sure, these things are generally passed on as "secrets" but the one who receives them passes them on just the same to others as "secrets," and the farther they go the less secret they become. One of the best illustrations I have ever seen to show how secrets spread and grow was given by placing a figure "1" upon a blackboard, with a statement, "Here is one person. He has a secret. He tells it to one other person," and here another "1" is placed before the first "1" on the blackboard, and "11" people know it right away!

Fourteen: Can you keep a secret when given to you as such?

Not to do so is to brand yourself as unworthy of confidence.

Fifteen: Do you know how to make friends and how to keep them and how to be a friend?

The good old Book says, "A man that hath friends must show himself friendly." The little boy, I think, was just about right when he said, "A friend is somebody who knows all about you and just likes you, anyway."

There is no trait of character more beautiful or important than just to be a friend, and nobody can hold friends who is not a friend himself.

Sixteen: Do you look folks straight in the eye when you talk to them?

You often see people who are looking off or down or somewhere else and never hold their eyes steadily upon you while they talk. This, ordinarily, is an indication of lack of genuineness, and it is better not to put confidence in any person, and certainly not to lend him money, if he cannot look you straight in the eye while he is talking.

Seventeen: Do you know how to help the needy without humiliating them?

This is truly one of the fine arts and is worthy of much study.

Eighteen: Do you love a little child?

Why?

Has it occurred to you that the newest born baby is God's latest expression of love to this old world?

Have you ever stopped to think that childhood is really the only clean spot in the world? It is like a ray of sunshine athwart a wintry sky, a patch of flowered meadow in the swamp. Not to love little children is to brand oneself as unworthy of love.

Nineteen: When your cherished plans fail, do you give up in discouragement or tighten your belt and try again?

Success rarely comes from the first attempt. It took years and countless efforts to perfect the sewing-machine, likewise the telephone. The great wizard, Edison, was asked one time how many experiments he made before he perfected the arc light. His answer was, "About eighteen hundred." Yet everybody enjoys the arc light to-day, little realizing what it cost.

Success very often lies just beyond where we made our failure.

Twenty: Can you stick?

Even when you go to your class you find them ofttimes inattentive, and yet can you stick?

A certain piece of work is given you to do, and you accept it, but it proves more difficult than you supposed, and you are tempted to lay it down. Can you stick?

Twenty-one: Does the Pullman porter or the street-car conductor or the grocery clerk or your next-door neighbor get the impression from you that your religion agrees with you?

If not, why not?

Twenty-two: Do you know the contagion of a smile and when and how to give it?

"All who joy would win,
Must share it.
Happiness was born a twin."

Stevenson said, "A happy man or woman is a radiating focus of good-will, and their entrance into a room is as though another candle had been lighted."

"Nobody ever added up the value of a smile:
We know how much a dollar's worth and how much is a mile:
We know the distance to the sun, the size and weight of earth,
But no one here can tell us just how much a smile is worth."

Twenty-three: Can you be happy and smile when others get the credit for some worthy thing that you have done, or do you insist on having the credit yourself?

Henry Drummond said, "Put a seal upon your lips and forget what you have done. After you have been kind; after love has stolen forth into the world and done its beautiful work, go back into the shadow again and say nothing about it. Love hides even from itself."

I am wondering if there can be a deeper, keener joy to a heart that is in proper tune to the very highest ideals than to have some one else credited with some worthy thing that you know you have done and for which you really deserve the credit, and then to keep silent about it.

Twenty-four: When you have wronged another, are you ready to make a frank confession and ask for pardon, and are you ready to forgive when others ask it of you?

I am wondering if we stop always to realize what we actually say to God when we repeat the Lord's Prayer—"Forgive us our debts as we forgive our debtors." Forgiving is a Christian grace, and one who cannot forgive should never do wrong.

Twenty-five: Do you get out of fix if you find a handful of folks to hear you, when you expected many more in your audience, your Church, your school, your class?

Is it really fair to scold those who are there, because others are not there? Is it a compliment to those who came out, perhaps with much effort, to hear you, to have you show disappointment and ill feeling at the smallness of the company? It is a good thing for a speaker or a teacher to make it a rule to put forth his very best efforts under those circumstances, and this is a sign of his bigness.

Twenty-six: Can you banish all ill feeling toward those who seek to thwart your plans?

This is very hard. The supreme illustration of it was when the Master prayed for forgiveness upon those who

were taking his very life, for they knew not what they were doing.

Twenty-seven: Can you be big and generous and loyal in a subordinate position, or do you chafe because you are not at the head?

Those who always want to be "It" are generally "It" and little else.

Twenty-eight: Can you cheerfully yield your plans for those of others when it seems best to do so?

Twenty-nine: Can you be patient when those for whom you have labored do not appreciate your efforts?

History is full of notable examples along this line but chiefest among them all is the example of our Lord and Master.

Thirty: Can you control yourself and wear a smile under deserved or undeserved criticism?

Retaliation always comes back like a boomerang. In every disagreement, as a rule, the one who can control himself and hold his tongue comes out the best. If you are criticized for something you deserve, it is wise to keep still. If you are criticized for something you do not deserve, then silence is a sign of greatness.

Thirty-one: When you enter a private home, do you look upon it as an opportunity to radiate the Christian spirit? Christian workers, who are so often entertained in hospitable homes and sometimes in others, should bear in mind that they are representatives of the Most High and should reflect His spirit and endeavor, without ostentation, to cultivate a Christian atmosphere.

Thirty-two: Do you recognize the sacredness of the home?

The home is the most sacred place on earth, if it be a real home. It is God's earliest and holiest school. If it be the right kind of a home, there will be found the highest expression of happiness, joy, and peace, and no stranger has a right to disturb that joy and peace. The Christian home is the bulwark of civilization.

David Livingstone wrote in his diary, after burying his wife, dead of the jungle fever, and as he turned again to the heart of Africa, to his lonely work, "Oh, my Mary, my Mary, how often we have longed for a quiet home since you and I were cast adrift at Kolobeng."

Thirty-three: Is the Bible God's living message to you?

This is a severe test. Unless God's Word is a living Book to us, can we hope to make it so to our scholars? Can we hope to make our messages effective as we present them to audiences, Churches, and classes? Unless God's Word lives in our hearts, we are not likely to make it live in the hearts of others.

Thirty-four: Is your prayer-life and fellowship with God a comfort to you?

If not, why not?

Thirty-five: Do you count "1" in your local Church?

Altogether too large a proportion of our Church members are leaners instead of lifters, getters instead of givers. They usually have time for all sorts of social and personal engagements but no time to teach a Sunday School class or take up any of the real work of the Church. "Let George do it," or some similar expression, is their stock reply when asked to assume any responsibility. The really valuable member in any Church is the one who will accept any position offered to him, if it is at all possible, and do the very best he can to make it a success. The problems of our Churches would all be solved, and speedily solved, if all the members were pulling at the load—were really between the shafts, instead of in the wagon while others do the pulling.

Thirty-six: Can you sincerely pray for those unfortunate people who do not like you and whom you do not like?

The spirit that makes this impossible is the spirit of jealousy, and jealousy and love cannot abide in the same heart at the same time. It is easy to love those who love us, but the command of the Master is to love even our

enemies. Nothing will mellow one's heart and lift his soul like genuine prayer, in the right spirit, for those he knows to be his enemies. What a magnificent illustration we have of this on the part of Stephen as he was being stoned to death by his enemies, and also in the Master Himself.

Thirty-seven: Do you try to cultivate the Christian grace of loving everybody for Jesus' sake?

Thirty-eight: Are you adding to your efficiency by systematic, worth-while reading?

Proper reading, to the Christian worker, is like fertilizer to the soil. Without it, the soil wears out and fails to produce a normal crop. All Christian workers should read, not too much but much more than they do ordinarily. Their reading should be wisely selected—selected with a purpose—and it should bear upon the tasks for which they are particularly responsible. By reading one keeps abreast of the times and fills his mind with new thoughts and larger ideals.

I wish every Sunday School teacher and worker would read at least one good book every three months. Bacon said: "Reading maketh a full man; conference a ready man; and writing an exact man."

Thirty-nine: Do you practice taking notes of helpful things said in the addresses and sermons you hear?

This is one of the finest ways to enrich one's mind and store up expressions and ideas that can be used to profit later on. Notebooks have long memories.

Forty: Are you keeping your eyes open for prospective leaders in Church work?

This is the highest ambition a Christian worker can have. It is fine for any Christian worker to fill his days and months and years with activities that are really worth while, but the best way to live after he is dead is to leave others behind him to carry on the work; those whom he has influenced to give their lives to Christian service. No Chris-

tian worker should ever go on to his Eternal Home and leave an unfilled place behind him. He ought to continue to live through those who have been influenced by his godly example and set to work.

Forty-one: Can you be happy alone?

Pascal says, "The man who lives only for himself hates nothing so much as being alone with himself."

Forty-two: Will a lonely dog follow you on the street and smile at you by wagging his tail?

Dumb beasts can usually tell who their friends are, and their enemies get a wide berth. The kindly heart attracts, attracts even a beast, and kindness will win where blows will fail.

In California, on a great farm where thoroughbred horses are raised for the track and other purposes, only kindly men, and these at high salaries, are engaged to train the colts. It is said that a rough, cross word, or an oath, is the occasion for immediate dismissal.

Forty-three: Do you occasionally say a word of good cheer to the elevator man, the janitor, your chauffeur, your hired man, or the scrubwoman in your office building?

Have you ever thought about it? Have you ever felt the warmth of the smile you usually get in return?

Forty-four: Do you know the value of time, and have you the habit of saving the fragments of time and putting them to the best use?

Many efficient workers never think of leaving home for business without slipping a little book into their pocket or some paper or magazine they desire to read. It is a good custom also to carry a notebook in which to jot down things while waiting for the street car or in the railway station—things you will want to remember by and by.

Dr. Peloubet, author of "Select Notes on the Lessons," told the writer that he had saved enough time to write a book by not arriving too early at the railway station.

Forty-five: Do you keep your appointments?

This is most important. A man who habitually neglects his appointments will find it easy to let his note go to protest in the bank. It is the indication of a loose screw in one's character. No one is better at the circumference of his life than he is at the center of it.

Forty-six: Can you hold your temper and keep sweet when your coffee comes cold?

Forty-seven: When some one steps on your foot would you like to see your first thought set up in type?

In other words, can you hold your tongue in an emergency?

Forty-eight: Have you learned that the proper care of your body, your dress, your hair, your finger nails, your teeth, is usually a true index of character?

Forty-nine: Is your desk or dresser kept in an orderly manner, so you can find what you want when you want it and are not ashamed when company comes?

This likewise is a true index of how your regular work is done. One man speaking of another facetiously said that he had one of those new office systems of filing, whereby he could find what he wanted when he didn't want it, by looking where it wouldn't be if he did want it.

Fifty: Are you in the habit of borrowing little things, such as pencil, penknife, etc., because your own are not handy, where they ought to be?

Have you ever stopped to consider just what this means as an indication of character?

Fifty-one: Can you be happy doing the so-called "drudgeries" of everyday life?

Fifty-two: Do you believe that sweeping floors and working in the field are as compatible with fine living as piano-playing or golf or making speeches or teaching a Sunday School class?

Fifty-three: Can you look into a mud-puddle and see the blue sky and fleecy clouds?

Or do you see simply mud, scum, tadpoles?

Fifty-four: Can you see beyond the stars when you look up at night?

Fifty-five: Do you realize that one's real contribution to the Cause of God, in this world, is measured more by what he is than by what he says or does?

Fifty-six: Do you look forward to old age with dread and anxiety?

This is a severe test, and yet it is possible for one's declining years to be the richest, happiest, sweetest of his life. A dear old lady well-nigh eighty years of age, who had been much in public life, was asked how it seemed to be going down the hill of life. Her reply was, "Oh, it is not so bad if you have made a good climb coming up the hill and had a good look both ways from the top."

One of the dearest sights on earth is to see an old person with a smiling face and youthful heart and taking a vital interest in the things of every day. No one ever grows old until he stops growing.

Fifty-seven: Do you now and then sit down and seriously undertake to make an honest inventory of your graces and disgraces?

If these fifty-seven varieties of "the acid test" were to be expressed in one word that word might be "Atmosphere," or possibly "Influence," or perhaps, better yet, "Character." The radiating influence of one's life as he goes about his daily tasks is the true measure of his worth and value in this world. The very presence of some people is a sanctuary. After all, the great key-word of the life of a Christian worker is, "Love." This it is that reaches the goal, never gives up, wins all battles. Paul's poem on "Love" tells the story better than I can tell it:

"I may speak with the tongues of men and of angels, but if I have no love,
I am a noisy gong or a clanging cymbal;

I may prophesy, fathom all mysteries and secret lore,
I may have such absolute faith that I can move hills from their place, but if I have no love,
I count for nothing;
I may distribute all I possess in charity,
I may give up my body to be burnt, but if I have no love,
I make nothing of it.
Love is very patient, very kind.
Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful;* love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears." [1]

[1] Translation by James Moffatt.

XXV

ESSENTIALS OF LEADERSHIP IN CHRISTIAN WORK

Humanly speaking, leadership is the only problem of the Church. The world is greedy for leadership, too much so. It is so greedy that it only waits till it hears the voice of a leader, and then it follows. The tragedy of it is that it follows a bad leader just as it follows a good leader. This is the reason for so many organizations and institutions that are evil in their influence. They have followed a bad leader. People are like sheep in this regard. You have seen a flock of sheep being taken from one field to another, where there were bars let down in the fence. The first sheep, in its anxiety to get across to the salt or water or food, will jump three bars high, and every sheep in the flock will jump because the one before him did, even though all the bars were taken down.

People walk alone only until the voice of a leader is heard, and then they follow. The greatest need to-day of the world in a human way is for real, sane leadership. A leader is one who goes before. He must be ahead of the crowd, but not separated from it. "A leader is the foremost among companions"; hence, leadership is helpfulness. It is unbounded faith. The greatest need of the Church to-day is for good leadership.

I. QUALIFICATIONS FOR LEADERSHIP

1. *Humility*

The first qualification for leadership, according to Bishop Charles H. Brent, is humility, and to this statement we give our hearty assent. Lowliness and kingliness go together.

A lordly or proud person, that is, one without humility, is never a true leader. He can be a driver or a bully, but never a leader.

There should be no spirit of superiority. Pride and self-importance separate; humility unites. The wise man said, "Before honor goeth humility." Self-importance kills real leadership, and a desire for leadership is often the beginning of tyranny. The true leader pulls; the false leader pushes, yet "push" is the word that is canonized by the world. It eulogizes the man of push. It honors the man who elbows his way to the chief seat, but "pull" is God's word. Jesus said, "And I if I be lifted up will draw all men unto me." "Push" is selfish and exclusive; "pull" is neighborly and inclusive. "Push" says, "The weakest to the wall!"; "pull" says, "Bear ye one another's burdens."

The final test of leadership is not our own success, but the success we have helped others to attain. The man who never *bows* will never *soar*. Charles Kingsley, noted for his humility and gentleness, writing to a friend one day, said that he was still "helping lame dogs over the stile."

A leader must be willing to accept the services of those better qualified than he, and without jealousy. True leadership, like true greatness, seeks nothing for itself, but seeks the best for others. Darwin and Gladstone were good friends, each outstanding in his line. On one occasion, Gladstone called on Darwin at his home and found there a number of other scientists who were having a gathering together. At the close of the visit, as the great Gladstone took his departure, Darwin followed him to the gate and watched him as he walked down the road. Returning to his friends, he said to them, "Isn't it wonderful that a great man like Gladstone should come to see me!" It never occurred to him that he was as great a man as Gladstone in his line. This was real humility. We have quoted in an earlier chapter incidents in the life of our great martyr President, Lincoln, that show his humility.

Meekness is a great factor in the control of others. How was it about Moses? "Who am I?" said he. He could not even talk, and yet he was chosen to be the great leader of the people of Israel out of bondage, and was put down in the Book as the meekest of men.

Consider the humility of the greatest Leader of all. "Is not this the carpenter?" He associated with the poor and outcasts, and was not too busy to go to the publican's home and sup with him. Jesus became a man so that He might lead men.

2. *Purpose, Confidence, Personality*

Leadership is the passion for a purpose or a cause. One is often required to aim at the seemingly impossible in order to arrive at results. The ship at sea in the midst of the great storm might say, if it could speak, that it was distressing to have to make one's way with such opposition as these boisterous waves, and yet without those waves the ship would be lying helpless on the bottom of the sea.

The real leader must set for himself a certain goal to reach. He must see life steadily and see it whole. He must be sure of himself. No man who understands himself ever appears to be out of place.

Leadership is not vested in titles. Notice the generals in the late world-war, how many of them went down, one after another, and were not heard of again, so far as leadership is concerned. Others took their places who were better leaders. Their titles did not save them. There must be the sheer ability to lead, also the full realization of the importance of the thing in hand.

A leader must be transparent as the dew and have no ulterior motives. Right leadership cannot be self-imposed. The leader is in command because of his ability to command, and usually by common acceptance. He should have a strong personality. Of Napoleon, it was said, his pres-

ence in a battle was equal to that of twenty thousand of his men.

3. *Quietness and Self-control*

Supremacy lies in being well poised and knowing your ground. "Study to be quiet," Paul tells us, and this is an underlying principle of real leadership. He who cannot control himself and keep his voice down cannot control others. In Proverbs we read, "He that ruleth his spirit is better than he that taketh a city." Every display of authority lessens authority. They govern best who appear not to govern at all. The fewer the commands, the more generous the following.

The greatest leaders are quiet and self-controlled. It was said of General Grant, during the Civil War, that he had the habit of passing his pencil back and forth between his fingers, on the pommel of his saddle, even during a battle, and the harder the fight the slower were the movements of his hand. This was self-control.

In the most wonderful baseball game, I suppose, that was ever played, consisting of twenty-one innings and then a tie, both pitchers had the same testimony to give and, to use the words of one of those pitchers, it was this: "I had such control of myself I could have pitched that ball into a tea-cup."

4. *Patience*

When one loses his temper he loses everything as a leader. The leader must possess himself in patience, knowing that he may never see the desired outcome of his efforts. He should never get irritated because others do not see as he sees. Sometimes our greatest victories are won by being patient and standing still.

The story is told of two fishermen who were approaching

St. John, New Brunswick, in their smacks and were near enough together to talk to each other, each in his own boat. One bantered the other, and a bet was made as to who should win the race. One man realized that the tide was carrying him out faster than the wind could carry him in, and he cast anchor and won the race. Many races in the course of life are won by casting anchor.

5. *Sympathy and Sincerity*

One can serve only as his sympathy embraces and he understands those about him. The Great Leader pressed all mankind to His breast as a mother her baby.

You must make your own the cause and interests of those you undertake to lead.

The leader must be transparent, genuine, sympathetic. Reputation without real character is a bubble that will burst.

6. *Self-surrender*

The true leader is willing to sink personal ambitions out of sight in order that the object he has in view may be attained. One of the greatest illustrations of this we have is John the Baptist, who was ready to decrease that the One he came to announce might increase. The true leader never seeks greatness for himself, and he is ready to acknowledge the superiority of those who have qualifications he has not.

A real leader never seeks to make his associates feel small. The second place is always the hardest to fill. Jesus came to make folks *feel,* and *be,* great. Hence it is that the commands of a true leader become invitations. "No man is a hero to his valet," is an old proverb, and as false as it is old. If a man is not a hero to his valet he cannot be a hero to anybody in reality. If one cannot convince those nearest to him—his friends, his family—of the genuine-

ness of his Christian life it is questionable if he can convince anybody else.

Jealousy destroys the ability to lead. How often I have heard dear old Dr. F. B. Meyer tell this incident out of his own life: He said he found it easier to pray for Campbell Morgan when he was in America than when he returned to England and took Westminster Chapel, not far from Christ Church, where he preached and had larger audiences than he himself had. He said he found that serpent, jealousy, eating away the joy of his life, and he undertook to conquer it. To use his own expression, he said he went into his study and got his foot on its neck and spent the time in prayer, and that serpent was slain. Then he called the officers of his Church together and said to them that they must officially invite Campbell Morgan and his family over to their Church and give them a reception. This they did. At that reception he told the people how he loved Campbell Morgan, and it was true; how he prayed for him every day, and something of the battle that he had had. In telling this incident in public, as I have heard Dr. Meyer tell it repeatedly, he said that he prayed for Campbell Morgan on one side of him and Thomas Spurgeon at the Metropolitan Tabernacle on the other side of him until he loved to pray for them. Many a time he would pray for them and rise from his knees having forgotten to pray for himself and Christ Church at all. He said, "The more I prayed for them and their success, the less I had to pray for myself and Christ Church. The result was that God filled their Churches so full that they ran over and filled mine fuller than it ever was before, and it has been full ever since." This was the reward of destroying the jealousy that was in his heart.

It was said of a great leader that he made himself great by making his associates great. Lincoln was not jealous of those who desired to be President when he was elected. He put four of those very men upon his cabinet and worked

with them. Christ's own testimony of John the Baptist is a fine illustration. While John decreased that He might increase, yet Christ Himself said, "There is none greater than he."

The real test of leadership is with those who stand next. It takes a big person to fill a second place greatly. To treat subordinates as rivals and keep them down is small and mean; to magnify them is real greatness.

Referring to Dr. F. B. Meyer again, I have heard him say that he always had the servants of his family at their family prayers, and over and over he would say to them, "You have credit for the work I do, just as I have it myself. I stand before the public and preach, but I could not do my work if you did not do yours. You prepare my food, keep my room in tidy shape, and make everything pleasant for me here at home. In the great final day your reward and mine will be alike."

The sun hides his face every night to give the stars a chance. Greatness is never made more great by contrast. A great man always makes a small place large. A man who had suddenly come to eminence passed another man on the street and said to the friend with whom he was walking, "That man used to shine my shoes." The man overheard it and replied, "Did I not do it well?" He was the greater of the two.

7. *Willingness To Obey*

Only those can give commands who have learned to obey commands. Obedience is better than sacrifice. The man who would not make a good private in the ranks would never make a good general in the field. Obedience is the school of action.

Well do I remember, on one occasion, hearing Admiral Robley Evans give a lecture in the city of Philadelphia. It was shortly after he had taken those sixteen battleships

around Cape Horn to the Golden Gate. When he arose he said, "Friends, I cannot proceed with my lecture until I answer the question that is written on your faces. I see it everywhere I go, and what you are asking me is this, 'Why did you take those battleships around Cape Horn to the Golden Gate?' I do not know; I did not know then; I do not know now. There was one man in this country of ours—the President of the United States—who had a right to order me to take those battleships around Cape Horn. In the forty-four years of my experience in the navy I have learned my lesson, and that is to obey orders and ask no questions."

8. *Love*

This is the real heart of leadership—not domination, but fellowship; not driving, but drawing; not by fear, but by the compulsion of affection. Affection for a leader secures the truest, deepest devotion.

A pathetic story is told of a Confederate soldier, just at the close of the Civil War. He was ragged, weary, and discouraged. Riding along on his horse, he saw riding ahead of him his great commander and general, Robert E. Lee, on his famous war horse "Traveler." He spurred up and overtook the great general, and then said to him, "Marsa Lee!" Lee turned to see who it was, and he said, "Marsa Lee, I followed yo-all through the great war. It's ended now. I want you to do one of your private soldiers an honor." "What is it?" said the great general. He said, "Dismount," and the general dismounted. The soldier took both horses and tied them to a little sapling beside the road. Then, standing before the general, he took off the piece of a hat that was left to him and called out, "Three cheers for Marsa Lee!" The first cheer was lustily given; the second was broken; and the third ended in a sob. Then,

without a word, they mounted their horses and rode on. It was the devotion of love to a great leader.

Love determines motives, and there should always be the genuine, true motive. The leader of men must not see a man, but men. Expediency may determine methods, but expediency cannot determine motives. One central motive controls every personality. A pure motive does not fear publicity, nor does it seek it. A true leader must have a blameless life.

Again referring to that great character, Robert E. Lee, it is said of him that on one occasion he was offered $50,000 for the use of his name, without any responsibility or investment on his part. His only reply was, as he declined the offer, "I am not in the habit of receiving money except for value received." This was the sign of love and greatness.

The more prominent a man becomes the more searching will be the judgment he must undergo. If he is right he will win out.

The man who is to lead in Christian work must have close fellowship with the Matchless Leader. Here he will learn his best lessons. The presence of that great Master should be to our daily tasks as the low, sweet accompaniment of a song.

II. THE COST OF LEADERSHIP

Bishop Brent says, in his matchless book, "Leadership," "Leaders must be prepared for pain, the pain of loneliness, the hardest of all discipline of the social nature; of visions ridiculed, enthusiasm misunderstood, plans rejected by those in whose interest they have been formulated."

You cannot have the joy of leadership without its discipline or, at times, its anguish. One must be ready for ridicule, for ridicule will come.

Elwood Haines of Kokomo was heartily laughed at by the bystanders on the street, we are told, as he rode down in his old spring wagon, propelled by the machinery he had made for that purpose, but that was automobile number one!

Oftentimes the crowd do not recognize the leader till he is gone, and then build him a monument with the stones they cast at him. It was so with Columbus in the discovering of America. It was so with the discoverer of ether, we are told, that great blessing to humanity. According to the records, there were but a handful of people that followed him to his grave, though he made one of the greatest contributions to the world that has ever been made. The best plans are often rejected by those for whom they were made.

Leaders must expect to suffer and expect to be lonely. It was true of Moses, Paul, and Christ, and of Christ's Disciples and His modern followers also. Christ's wilderness experience and Gethsemane and His struggling and suffering on the Cross give some intimation of the cost of leadership. "Though he were a Son, yet learned he obedience by the things which he suffered."

There is no real power of leadership without struggle and without suffering. Those who most truly lead suffer the most and are the loneliest. The world's greatest Leader "was despised and rejected of men, a man of sorrows and acquainted with grief," but the day will come when all this will change. "Behold, thy King cometh!" Christ never held an office. His titles gave Him nothing; He gave them everything, but the world felt the pull of His leadership, and feels it still. He wept over Jerusalem because He could not win it as He desired. The greatest encomium probably that ever was passed on Christ was passed in derision by His enemies, for they said, "Behold, the world is gone after him!"

The true leader in Christian work, whether he be a re-

former, a preacher, a Sunday School worker, or engaged in any department of Christian work whatever, must be willing to walk in pain and loneliness, but the pathway will lead to a joy that will grow greater throughout all Eternity, because we are in fellowship with Him.

III. THE PENALTY OF LEADERSHIP [1]

"In every field of human endeavor, he that is first must perpetually live in the white light of publicity.

"Whether the leadership be vested in a man or in a manufactured product, emulation and envy are ever at work.

"In art, in literature, in music, in industry, the reward and the punishment are the same.

"The reward is widespread recognition; the punishment fierce denial and detraction.

"When a man's work becomes a standard for the whole world it also becomes a target for the shafts of the envious few.

"If his work be merely mediocre he will be left severely alone—if he achieve a masterpiece it will set a million tongues a-wagging.

"Jealousy does not protrude its forked tongue at the artist who produces a commonplace painting.

"Whatsoever you write, or paint, or play, or sing, or build, no one will strive to surpass or to slander you unless your work be stamped with the seal of genius.

"Long, long after a great work, or a good work, has been done those who are disappointed or envious continue to cry out that it cannot be done.

"Spiteful little voices in the domain of art were raised against our own Whistler as a mountebank long after the big world had acclaimed him its greatest artistic genius.

"Multitudes flocked to Bayreuth to worship at the musical shrine of Wagner, while the little group of those whom he had dethroned and displaced argued angrily that he was no musician at all.

[1] Author unknown.

"The little world continued to protest that Fulton could never build a steamboat after the big world flocked to the river banks to see his boat steam by.

"The leader is assailed because he is a leader, and the effort to equal him is merely added proof of that leadership.

"Failing to equal or to excel, the follower seeks to depreciate and to destroy—but only confirms once more the superiority of that which he strives to supplant.

"There is nothing new in this.

"It is as old as the world and as old as human passions—envy, fear, greed, ambition, and the desire to surpass.

"And it all avails nothing.

"If the leader truly leads, he remains—the leader.

"Master-poet, master-painter, master-workman, each in his turn, is assailed and so holds his laurels through the ages.

"That which is good or great makes itself known—no matter how loud the clamor of denial.

"That which deserves to live—lives."

THE END